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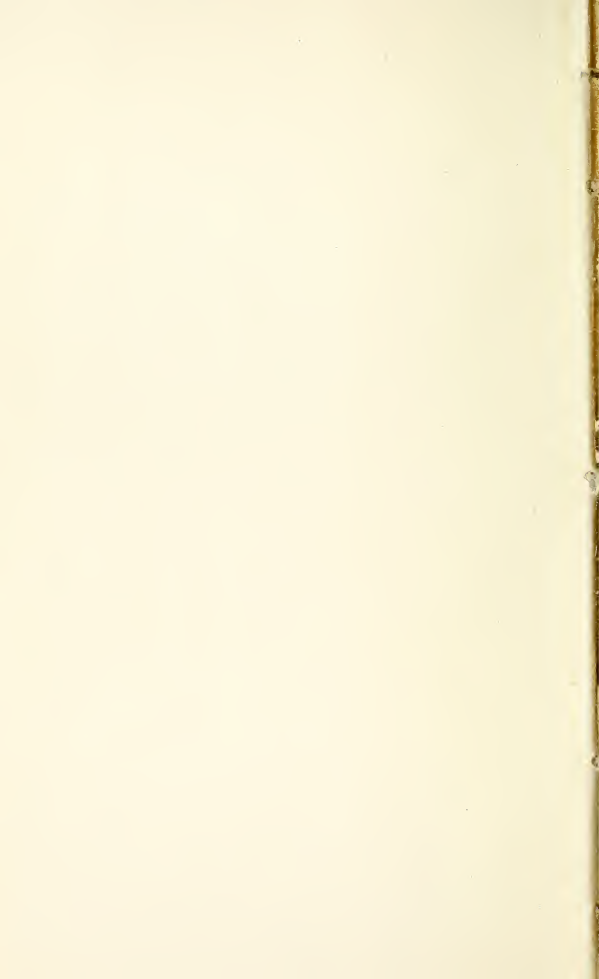
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[ESTABLISHED 1813.

THE
ANNUAL MONITOR

FOR 1913,

BEING AN OBITUARY

OF

MEMBERS OF THE SOCIETY OF FRIENDS

IN

Great Britain and Ireland,

FROM OCTOBER 1, 1911, TO SEPTEMBER 30, 1912.

JOHN BELLOWS,
EASTGATE, GLOUCESTER.

1912.

* Owing to an error in computation, recent issues have been wrongly numbered.

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pages of letterpress, including "selections designed to contribute either to the moral or to the religious improvement of the reader," a very brief list of deaths, some in 1811 and some in 1812, and some information on the subject of taxes. The rest of the work, which, it will be remembered, was primarily meant for a Pocket Book, consisted of "twelve pages ruled for accounts and others headed with a short motto of an instructive tendency, and divided so as for every two pages to comprise a week. The "selections," which were for many years the chief feature of the book, included articles, original or borrowed, on such subjects as "Slavery," "Peace," "Family Worship," "Travels of James Backhouse, Daniel Wheeler and G. W. Walker in the Southern Hemisphere," "Dress and Address," "On the Use and Management of Time," "The Seneca Indians," "The Plague of London," "Vegetables which Preserve their Verdure in the Winter," "Of the Blessings Granted to us in Winter, to which we pay too little Attention," and a great variety of other subjects. Not the least remarkable of such extracts was one giving an account of the adventures of two Friends who, while on a religious visit to Scotland, narrowly escaped death at a lonely inn, where, as in Washington Irving's gruesome story, the flesh of murdered travellers was offered as food. Some

of the early volumes also contained a good deal of verse on such topics as "Silence," "A Thunder Storm," "A Compendium of a Controversy on Water Baptism,"—written, it is said, in allusion to a discussion between a young woman Friend and a Clergyman of the Church of England, who would have married, had it not been for their different attitudes on the question—and "Stanzas Composed in the Night During the Pressure of Indisposition." These pieces were mostly brief. The issues for 1813, 1815 and 1816, however, each contained ten pages of extracts from Young's poem on "Resignation," and that for 1841, a poem four and a half pages long, by Whittier, entitled "To the Memory of Daniel Wheeler." It may be observed in passing that the space devoted, in the same volume, to an account of Daniel Wheeler occupies nine lines, whereas seven pages are given to a child of ten, including extracts from a diary which he began before he was eight years old.

Some of the memoranda on Taxes are interesting. Those were days in which the Window Tax, not repealed until 1851, was a heavy burden. In 1813, and for many subsequent years, a house with twenty windows, which is not at all an out-of-the-way number, had to pay £11 4s 6d per annum. The tax on men-servants was cumulative, which, indeed, was only fair. A single

man-servant cost his master £2 8s a year. Eleven such dependents cost £7 13s apiece. Bachelors, it may be noted, had to pay under this head, “£2 more, each.”

The Obituary was at first a very subordinate part of the *Annual Monitor and Memorandum Book*. In the volume for 1813, only 23 names are mentioned, there are Memorial Notices of from three to six lines in length about eleven of the deceased, and there is one Notice twenty lines long. In 1814, there are 19 names, several of which had been mentioned the year before, and the Notices are much longer. In 1816, only 14 names are given, in 1818, the number had risen to 70, in 1830, it was 202, and in 1843, the figure was 352.

For thirty years the little book retained its original size and shape, still contained blank leaves for accounts, and was still called *The Annual Monitor and Memorandum Book*. In 1841, William Alexander, who had been Editor from the beginning, died, and in the Preface to the volume for 1842, his executors, Samuel Tuke and Sarah Backhouse of York, wrote that “not being able to make a satisfactory permanent arrangement for the conducting of the *Annual Monitor* in time for the present year, and being desirous that a work in which so many members of the Society of Friends felt considerable interest should

not be given up, they had concluded to take upon themselves the superintendence of the present number."

In the following year, in response to the verdict of Friends on the question, changes were made. The issue for 1843 was the first of a new series, of which the size and shape were the same as at present. Moreover, the blank pages for accounts and the notes of taxes were omitted, and the subsidiary title of "Memorandum Book" was dropped. For some years after this time occasional articles appeared at the end of the book, but the Obituary Notices gradually absorbed the whole of the available space.

Samuel Tuke and Sarah Backhouse edited the *Annual Monitor* until 1852. They were succeeded by Benjamin and Esther Seeböhm, who had charge of the book until 1863. The volume for 1864 was edited by Benjamin Seeböhm and Joseph S. Sewell, and the latter was sole Editor in the three following years. The preface to the issue for 1868 is signed "J. N.," and from 1871 to 1877, the Editor writes himself in full, "John Newby," a name very familiar to generation after generation of Ackworth Scholars. The numbers from 1878 to 1908 were edited by William Robinson, while residing firstly at Scarborough and latterly at Weston-super-Mare. In the spring of 1908, at the urgent and wholly unexpected

request of William Robinson, then very seriously ill, and lying on what proved to be his death-bed, the present writer agreed to undertake the editorship. Since that time two changes have been made in the little book. The style of the cover has been altered, and portraits have been added to some of the Memoirs.

These were not, however, the first illustrations. When, in 1833, an Index to the foregoing volumes—which were then reprinted—was compiled, there was added to the biographical sketch of Benjamin Lay in the issue of 1813, a portrait of that somewhat eccentric and most extraordinary looking, but very remarkable man. Born in England about the year 1660, he emigrated to America, and having settled in Pennsylvania, became “the pioneer of that war which has since been so successfully waged against the commerce and slavery of the negroes.” Another illustration, which appeared in the *Annual Monitor* for 1840, represented a set of uncouth and very unattractive figures, meant for the deities from whom were taken the “Heathen Names” of the days of the week. This “cut,” remarked the editors, “we are willing to hope may impress upon some minds more strikingly the propriety of our Testimony as a Society against adopting such idolatrous designations.”

In conclusion, the Editor again desires to express his cordial thanks to the Friends who have so kindly assisted him by furnishing the annual returns ; and he gratefully acknowledges his obligations to the proprietors of *The Friend* and of *The Friends' Quarterly Examiner* for the leave, so readily given, to make use of materials from the pages of those journals.

FRANCIS A. KNIGHT.

Wintrath,

Winscombe,

Somerset.

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LYDIA ANN BUNTING

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WILLIAM HUTCHINSON

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NORRIS

EDWARD PEARSON

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ALFRED RANSOM

ELLEN ROBINSON

FREDERIC SEEBOHM

ABRAHAM SHACKLETON

EDWARD SMITH

ELIZABETH SOUTHALL

WILLIAM ALFRED
SPAFFORD

ANNIE SPENCER

MARTHA ANN
TREADWELL

WILLIAM EDWARD
TURNER

MARY ANNA WILLIAMS

TABLE

Showing the deaths at different ages, in the Society of Friends for, 1910, 1911, 1912.

AGE	1909-10			1910-11			1911-12		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Under 1 year	7	1	8	2	1	3	1	2	3
Under 5 years	7	3	10	4	2	6	3	2	5
From 5 to 10 years ..	—	—	—	—	2	2	—	3	3
" 10 to 15 " ..	2	1	3	2	1	3	2	2	4
" 15 to 20 " ..	1	1	2	2	—	2	1	1	2
" 20 to 30 " ..	3	1	4	5	3	8	2	4	6
" 30 to 40 " ..	7	3	10	8	5	13	7	6	13
" 40 to 50 " ..	13	3	16	10	8	18	13	10	23
" 50 to 60 " ..	14	7	21	20	13	33	19	19	38
" 60 to 70 " ..	23	28	51	26	34	60	21	35	56
" 70 to 80 " ..	44	47	91	42	48	90	44	46	90
" 80 to 90 " ..	27	31	58	25	36	61	20	38	58
" 90 to 100 " ..	2	9	11	2	10	12	5	8	13
Above 100 years ..	—	—	—	—	—	—	—	—	—
All Ages	150	135	285	148	163	311	138	176	314
Average age in 1909-10 ..			...	...	...	64 years			
Average age in 1910-11 ..			...	...	...	63 years			
Average age in 1911-12 ..			...	...	...	65 years			

THE ANNUAL MONITOR.

1913.

OBITUARY.

The following list includes all the names of deceased Friends given in the official Monthly Meeting Returns supplied to the Editor. A few other names are given of those who, it is thought, were also members of the Society.

	Age.		Time of Decease.	
WINIFRED BEATRICE AGAR	9	17	7mo.	1911
<i>Leeds.</i> Daughter of Frederick W. and Mary Hannah Agar.				
FLORENCE ALEXANDER	55	27	4mo.	1912
<i>Jesmond, Newcastle-on-Tyne.</i> Late of <i>Ilkley.</i>				
JOSEPH ALEXANDER	80	28	1mo.	1912
<i>Sudbury.</i> A Minister.				
CHARLES FREDERIC ALLEN				
	54	12	12mo.	1911
<i>Rathfarnham, Co. Dublin.</i>				
JOHN W. ARMITAGE	58	26	3mo.	1912
<i>Newcastle-under-Lyme.</i> Suddenly, at <i>Hanley.</i>				
JAMES BAILEY	44	7	3mo.	1912
<i>Beckenham.</i> Died in <i>London.</i>				
THOMAS MALCOMSON BARCROFT				
<i>Dublin.</i>	73	23	11mo.	1911

JANE BARKER	63	4	10mo.	1911
<i>Hunstanton.</i>				
RICHARD HENRY BARRETT, 64	18		5mo.	1912
<i>Berkhampstead.</i>				
WALTER BARRINGER	53	13	2mo.	1912
<i>Mansfield.</i>				
EMMA REYNOLDS BARRITT, 65	26		8mo.	1912
<i>West Bridgford, Nottingham.</i>				
Widow of F. Barritt.				
JOHN BARROW	84	31	1mo.	1912
<i>Mere, Wiltshire.</i>				
SARAH HORNE BASS	73	5	9mo.	1912
<i>Sheffield. An Elder.</i>				
FREDERIC BAX	79	24	3mo.	1912
<i>Crouch End, London.</i>				
MARGARET ELLEN BAYES	70	7	9mo.	1912
<i>York</i>				
JOHN BEALS	71	15	4mo.	1912
<i>Middlesbrough.</i>				
MARY ANNE BENNETT	77	20	10mo.	1911
<i>Clifton. Widow of William Bennett.</i>				
JAMES WILLIAM BILLYARD, 74	18		5mo.	1912
<i>Leytonstone.</i>				
ANNE BISHOP	70	19	7mo.	1912
<i>Wincanton.</i>				

CHARLES EDWARD BISHOP

Charles Edward Bishop, who died at Worcester, Mass, U.S.A., at the age of 52, was the third

son of the late Richard and Abigail Bishop, of Plymouth. He was educated at Sidcot School, and passed from there to a six years' apprenticeship to the late John Pierce, at Newport, I.W. It was during this time with John Pierce that he received the deep spiritual impressions which lasted to the end. He was a merry, clever lad, who could always enjoy a joke, and his companionship was much sought after, especially in America.

On leaving Newport, he was in business in London, Bristol and Plymouth, at the latter place relinquishing a position where he did not consider the trade was honestly conducted. He then resolved on trying his fortunes in America, and soon after settled at Lynn, Mass., which was his happy home for fifteen years. Here he met and married his wife, and both did good work in the Meeting and Sabbath School.

Partly on account of her health, they accepted the posts of Superintendent and Matron of the Kurn Hattin Home for Boys, near Westminster, Vermont. They entered upon this work with characteristic zeal, training the boys in outdoor pursuits, such as planting fruit trees, rearing stock and poultry, cutting and storing ice for summer use, Jennie Bishop sharing all his work for the well-being of the boys, and training them in self-reliance. Accompanied by

some of the lads, C. E. Bishop visited many places in the interest of the Homes, preaching and collecting in chapels and elsewhere, and soliciting contributions from the well-to do, until he placed the institution on a good financial basis, clearing off the mortgage, and building a new schoolhouse. After about seven years of this strenuous labour, Charles Bishop and wife paid a visit to Europe, visiting relatives in England, also going to France and Switzerland, and attending the Yearly Meeting in Birmingham.

They did not return to the Homes, the principal school building of which had been burnt out just before they left, but made their home at Worcester, Mass., Charles Bishop taking a position in the Provident Insurance Company. It was uphill work, but he was hopeful of success. Near the end of 1911, he was taken ill, and did not long survive an operation which became necessary. When told by a friend of his approaching end, though at first surprised, he quietly said, "Well, I am ready," and expressed thankfulness to his Heavenly Father that his sins had been forgiven, and he had been accepted in Christ. Notwithstanding great suffering, his witness was clear to the saving power of Jesus Christ.

WILLIAM GURNEY BLAKEY 46 12 1mo. 1912
Bristol.

ELLEN BLAMIRES	56	30	7mo.	1912
<i>Checkheaton.</i> Widow of A. Rawdon Blamires.				
EMMA BLANCH	64	19	5mo.	1912
<i>Shildon.</i> Wife of George Blanch.				
AGNES BLAND	60	12	9mo.	1912
<i>Shildon.</i> Wife of William Bland				
BERTHA BOARDMAN	30	2	4mo.	1912
<i>Bolton.</i> Wife of Simeon Boardman.				
THOMAS BOORE	81	31	9mo.	1911
<i>Kington.</i>				
DIGBY BOWMAN	55	19	8mo.	1912
<i>York.</i>				
ELLEN BRADY	78	30	12mo.	1911
<i>Sheffield.</i> Wife of George Stewardson Brady, M.D.				
SARAH JANE BRAITHWAITE,	72	4	5mo.	1912
<i>Leek, Staffs.</i> Wife of Geo. H. Braithwaite.				
JOHN BRAYSHAW	85	16	1mo.	1912
<i>Grange-over-Sands.</i>				
JOHN WM. BRIGGS	59	7	6mo.	1912
<i>Wisbech.</i>				
MARY ANN BROADHEAD	64	31	5mo.	1912
<i>Headingley, Leeds.</i>				
PRISCILLA BROCK	84	17	2mo.	1912
<i>Yoakley's Almshouses, Stoke Newington.</i> W				
Widow of Joseph John Brock.				

RICHARD BOWMAN BROCKBANK

Crosby, Maryport 87 31 Imo, 1912

The oldest known marriage certificate in the Society of Friends—now in the Bodleian Library at Oxford—is that of Thomas Ellwood of Allonby and Mary Ritson of Mawbray, who in 1665, before there arose either of the two bare Meeting Houses which have long weathered the storms of that Solway shore, took each other as husband and wife at a “publique assemble of ye people of god called Quakers, met together at their Meeting place on Mawbray Banke, according to ye example of holy men of god, so ordered in ye scriptur of truth.” Nine Friends witnessed this marriage, hidden from persecutors, among the sandhills. Here—as also in the earliest certificate of a Brockbank marriage at Swarthmore in 1716, which bears the name as a witness of George Fox’s son-in-law, Daniel Abraham,—the woman promised to be an “obeydient wife.”

Descended on his father’s side from these undistinguished but sturdy Quaker stocks, Richard Bowman Brockbank, the third of the eight children of Thomas and Hannah Brockbank, was born at Stanwix, across the River Eden from Carlisle, on the 12th of 11th month, 1824.

His maternal grandfather, Richard Bowman, “statesman” of Low Close, a small property near



RICHARD BOWMAN BROCKBANK

the shores of Ullswater, now merged in the great Lowther estate, had joined Friends, and it is interesting to read his defence of Quakerism, written to his somewhat scoffing brother in 1793, "Thou seems to speak of a silent Meeting with levity ; it appears to me no light thing to break silence before the all glorious and powerful majesty." This is in the spirit of a time which knew perhaps too little of preaching. He sent his only child to the Friends' School at York, which was the original of the Mount, and to that fact her family doubtless owed much. He describes a wonderful walk to see her, going all night over Stainmoor, and only regretful that owing to rain he could not walk through the second night as well as the days, and so be at Thirsk Meeting on 1st day morning !

In his old age the scenes of R. B. Brockbank's childhood came vividly back, and 80 years afterwards he surprised his daughter by a lively account of his first lesson in gambling at 5 or 6 years old, when he had gone with a lad to return a pony his mother had hired for the children to ride, to the remote village of Bewcastle, spending a night and day with the village boys, and playing pitch and toss till, every half-penny gone, the buttons on his clothes followed suit.

Troubles came thick and fast on the family. Through being surety for a brother, his father

was reduced to penury—the mother, with her own property sold, at times found a home with her children in the home of her aged and nearly blind uncle, Thomas Wilkinson, of Yanwath, near Penrith. He was a Friend of literary ability, who had walked to London Yearly Meeting, staying the nights at various Friends' houses, and was the friend of Wordsworth, of "the good" Earl Lowther, and other of the interesting men and women of his day. One family often in the neighbourhood was that of Thomas Clarkson the abolitionist, who had a house, Eusemere, on Ullswater, and who at Woodbridge in Suffolk had a friendship which formed an interesting link with Richard Brockbank's future life.

At seven years old, Richard Brockbank went to Wigton School. In the rigorous old days of Friends' schools, it is pleasant to remember that a good housekeeper, Elizabeth Binks, took the greatest care of the very small boys who were sent there, and used to have them in her room to supplement the Spartan fare by nourishment more suited to them, protesting that if Friends would send such babes, they should send a nurse with them.

Two years later he was removed, owing to his delicate health. His elder brother, Thos. Wilkinson Brockbank, was already stricken by

what was known as a decline, and died at fourteen, an example of youthful piety, which greatly impressed his brother, who always to the end of his life spoke of his goodness as compared with his own badness. This latter was, we may well believe, no more than the proper spirits of childhood, though that he saw of the knowledge of good and evil at an age when boys are now usually most carefully guarded, is true enough.

To rough it in open air life was considered the only hope for the fast growing boy. At Yanwath he earned his first pence gathering potatoes for the neighbouring farmers. For sea air, he was sent to live with the rough fisher folk at Bowness-on-Solway, and later was much also on the Scotch side, where he entered entirely into the wild free life, and at eleven years old, when hardly strong enough to hold the gun, shot and carried home a hare to his incredulous old host. In this country upbringing, there was an education which swayed his whole life, and made him ever eager to possess land and animals. He had six months more at Wigton School, and at about fourteen was apprenticed to a grocer in Penrith. His parents now lived in Carlisle, and he walked the eighteen miles each way every week-end, not, we may be sure, starting at mid-day on Saturday, but after closing hours at night, and returning early on Monday. There

were no holidays for apprentices. His master thought it an unheard-of thing when, after several years' service, he asked for two weeks, in order that he might attend Yearly Meeting, on going to which he spent his first five pounds.

Looking back across his long, useful and honoured life to those narrow days of struggle in the outward and inward, the chief feeling that comes into the mind is how much may be accomplished by being always alive to opportunity. Few men in his position and in our guarded Quaker Society have had more slender beginnings out of which to build "the empire that abides." There were no scholarships to help on promising lads, but when again in Carlisle, he worked hard at evening classes to supplement his scanty education. An older cousin, Sarah Brockbank Carrick, now Sarah B. S. Clark, who survives him at the age of 94, remembers the religious questions which arose with him, and that he was "always good," in spite of his self-depreciatory remarks as to "going out into the world," and that he found no peace in any deviation from strict plainness of speech and dress.

But there was no Young Friends' Movement to bind together the "seeking youth" of that day, to broaden the outlook, and to shew how rigid formalism might safely go, without jeopardising the true spirit of Quakerism. He who set

out to live the life of faith, did so along no smoothed and easy path ; but “took up the cross,” and, desiring to follow where the early Friends had trodden with bleeding feet, he went with them perhaps more thoroughly than spiritual liberty would be thought now to warrant. It was a day when music was banned, dancing was held to be of the devil, and fiction was read only surreptitiously. But, behind the garb and the simplicity of life, was the brightest of spirited young men, full of sparking wit and merriment, as well as of a deeply affectionate nature.

He became a total abstainer when it was no easy thing to refuse wine, and at eighty-five could tell his doctor that he had not touched alcohol for over sixty years.

He records in a pencil diary his impressions of the Yearly Meeting of 1850, to which he evidently went at the age of twenty-five, under a deep sense of concern, though it was not yet given him to take vocal part. He speaks with thankfulness of the weighty sittings of those days, and particularly of the value of the large Meetings for Worship at Devonshire House, the peace and satisfaction of which would follow him all day. This is otherwise, we fear, from the feeling produced too often by these great opportunities in more recent years. On the First Day he walked to Tottenham Meeting and dined with Josiah

Forster, and many were the interesting friendships formed or cemented at this time.

Till he was twenty-eight he had no business success. Then Jonathan Dodgson Carr, who had founded the firm of Carr & Co., Biscuit Makers, offered him a place in his packing room at 14/- a week. This he was wise enough to take, and not many years later became indispensable in the business, which he helped greatly to extend, ultimately becoming a partner, and entering on a successful business career. He now kept a good horse, and his favourite exercise was riding. The boys of Robert Doeg's school considered it one of the sights to see him ride into Carlisle in Quaker dress of brown broadcloth with a buff waistcoat. But though the possession of good animals was a great pleasure all his life, he gave up all field-sports, even fishing, and devoted his leisure increasingly to the Society's work, the consciousness of his own lack making him deeply interested all his life in furthering the interests and improving the education of his old school.

In the autumn of 1861, Richard Bowman Brockbank and Jane Rittson Choat were married at Wigton, where the bride had been for several years head mistress on the girls' side. Born at Woodbridge a year later than her husband, she always felt she owed much to the warm friendship of Bernard Barton with her parents, as also

of the Clarkson family, whose footman used to be sent to carry her and her sister—who died young—one under each arm, to spend many a happy day. Her mother was, however, from the Penrith district, and had been a friend of Hannah Bowman. She alone, of the fourteen children of John Rittson, has descendants in the Society of Friends.

Educated chiefly as a day scholar at a fashionable school at Stamford Hill, where the rule was that the piano must never be still all day long, and where the little Quaker girl must have seemed somewhat out of place, Jane R. Choat probably imbibed here her strong antipathies to worldliness. She brought to her husband, however, a rather special culture, having most truly assimilated all that was of value educationally, both at her early school and in her life as a teacher, in which capacity she was eminently successful. And few could be more truly united in their religious life than these Friends, whose outward appearance, each complementing the other, formed a rare picture, and a symbol of the strong bond in deeper things.

Their first home at Carleton, three miles south of Carlisle, was left when the first of their four daughters was six months old, for Burgh House, five miles west of the little city, and only two from the Solway Frith. Two

years later, in the midst of outward prosperity and of happy family life, came a crushing blow. Richard Brockbank did not intend to stay long in business, having made already what he considered sufficient for his family's needs. His fortune was, however, completely swallowed up, and further liabilities incurred, by the failure of Overend & Gurney's Bank, in which his money had been recently invested. Undaunted, he insured his life for a sum sufficient to pay his creditors, and to provide for his family in the event of his death, while he applied himself afresh with all his vigour to business. A diary kept at this time records his thankfulness at having been able to arrange his affairs satisfactorily; and the experience was made to serve in deepening his spiritual life.

In 1868, he took what he felt to be the deeply solemn step of first speaking in his little Meeting at Moorhouse. His wife and four children were at Colthouse in the Lake District, and there, in a week day Meeting which he attended, Elizabeth Robson had spoken so remarkably to his state that it seems worth while to record the fact. So that he writes to his wife a few days later how he wishes her to know first from him, that it had been given him to quote the words, "Wait thou only upon God," not feeling it his place to add more to them then.

His elder sister, Hannah Thompson, a woman of a particularly sweet and humble religious character, who led a life of much struggle and sorrow, was already taking an acceptable part in Meetings, and as he records, with real help to him. The gift was not wrapped up in a napkin, and he frequently accompanied other ministers in visits to the small Meetings of Cumberland, while his whole life was a witness to that firm faith in Friends' principles which enabled him and his wife to sit down in silence with their humble neighbours in kitchen or granary, or with their own family alone, when staying where there was no Meeting.

He writes of Edward Brewin's visit to Burgh :—

“ We got a few forms for the large kitchen, and we soon found that we were to have it full, after it the small kitchen, in which 26 were packed very closely, then in the passage by the dairy door there were some, and in the east passage also. It was thought there were 120 present. I never remember sitting a quieter Meeting, the stillness was very remarkable, and the covering of Divine love was felt to be over us. I felt very thankful and very peaceful afterwards, which I account a rich blessing.

“ Both in this and in the Public Meeting at Moorhouse, held a few days back, I had a few words to say. I feel that I am bound to this service, and many are my prayers that I may neither go before or lag behind so as to mar the

Lord's work. Preserve me, O Lord, in Thy precious life."

No one more fully realised the truth that "the treasure is in earthen vessels, that the excellence of the power may be of God and not of man."

Again he writes :—

"Now, near the end of this year, 1868, wherein my mouth has more publicly been opened in the assemblies of the Lord's people to speak for Him, I do record my earnest desires for preservation on the right hand and on the left, and that He will guide me with His eye."

Moorhouse was two miles away, but by the desire of some of the villagers an afternoon Meeting was held regularly in the Burgh House kitchen in winter, and in summer in the buildings of the Hill Farm, where Richard Brockbank indulged his love of agriculture by keeping a small herd of Shorthorns, his wife finding equal delight in her garden, which the climate of Burgh, —where peaches, rare so far North, ripened in the open air—greatly favoured.

Although so strict a Friend, he had all his life warm friendships among others outside the Society, and the faith reposed in him as a trustee and guardian of fatherless children was not confined to those in his own religious body.

Richard Brockbank felt so strongly against all ecclesiastical demands that the revised attitude

of the Yearly Meeting, due to the Tithe Commutation Act, did not affect his position, and he continued to suffer the distraint of his goods. At Carlisle he had enquired into a certain charge, and found it was levied to enable the Dean and Chapter to keep a pack of hounds to hunt the wolves in Inglewood Forest ! The wolves had of course been long since extirpated, and the last tree of the Forest had been cut down many years before, but still the householders of Carlisle paid this charge. Great was the distress of his oldest Burgh neighbour at the sight of the cow taken for tithe, since in former times in this village, the Quaker's tenth "stook" (or shock) of corn had, though marked as tithe, always been returned to the field.

In this charming home, Richard Brockbank's kindly nature found a happy sphere ; the love of his wife and family overflowing to his neighbours, rich and poor alike, in no common degree. All Friends, of whatever position in life, besides a large circle of relatives, found warm hospitality beneath this roof, and such ministers as Edward Brewin, with James Owen, and Edith Griffith from America, will ever be happy memories with the children. Especially so was William Ball, at that time leaving in every Friend's house he visited,—besides "Salome's Verse Book,"—half a sovereign to buy a Noah's Ark, lest the children

be reduced to playing with tracts, as he had seen in one Quaker home !

It was always a satisfaction to both that his wife could teach the children herself until they went to a boarding school. He always found time in his busy life for his duties as a father, even to taking charge of a sick child at night when the mother had cared for her all day ; while no greater joy was known than when two little girls sat on each knee and were given a right merry ride. For along with the deep convictions as to plainness and simplicity of life and deportment, went no common fund of wit and humour, which later, when restraints might have been very irksome, tempered the daily life, and rendered the house, where music and other similar recreations were unknown, nevertheless an attractive gathering place to many Friends.

It was with great regret that the family had to leave Burgh House in 1872, owing to the landlord requiring it. The new home, one mile from Carlisle, was much less attractive, but the occupation of it marks an active period of business and of interest in Quaker life. R. B. Brockbank took scarcely any holidays,—a good walk with his children on Christmas Day, which was not otherwise observed, was a rare treat. For the rest, riding before breakfast and taking a few hours off from business now and then to teach his

little girls the same exercise, formed his relaxations, all other leisure being freely given to Meetings. For eleven years, due to his distress that he could not unite with his brethren in some important matters, he had been absent from London Yearly Meeting. He now saw that he must go there, taking his most lengthened time away from business for the purpose. Far from a holiday it was, the burden being very heavy to him. But, from this date until very old age came upon him, he rarely missed attending the sittings.

A Friend now bearing the burden and heat of the day wrote after his death :—

“ I always had a great respect and affection for your father,—he stood so firmly and truly for what he believed to be the Friends’ inheritance in and testimony to the Truth. I shall always think of him as one of the stalwarts, at a time when it seemed as though the Society were drifting into the position of an ordinary dissenting sect, with nothing distinctive in its testimonies and worship. There has been a rebound since those days, and I think he must have rejoiced to see that there was a very real turning back to Quakerism in the years that have just passed.”

Truly this generation of Young Friends, seeking back to the religion for the sake of which their fathers came out from the churches of their day, can hardly realise how much it owes to those few Friends who upheld in London Yearly

Meeting, in a day of much profitless doctrinal discussion and many "Lo here's" and "Lo there's," the candle of freedom from an external faith and practice, and declined to follow the easier path of retirement to nourish their own souls.

In reading the Young Friends' account of their visit this summer to the American Pastoral Meetings, one feels how justified was his sorrow over this movement. For this firmly rooted belief that Quakerism was an all-sufficing religion, led him to look with jealousy on activities now being undertaken, which seemed to argue a lack of faith in early principles. He was thoroughly conversant with the Bible, but he was concerned everywhere to point men to that Spirit within, the true "Word of God," which was in every man, and which alone could give true understanding; his deeply loving spirit being unable to tolerate the thought of a God who was not the tender Father of every living soul.

"All souls that struggle and aspire,
All hearts of prayer by Thee are lit;
And, dim or clear, thy tongues of fire,
On dusky tribes and twilight centuries sit.
Nor bounds, nor clime, nor creed thou
know'st,
Wide as our need Thy favours fall;
The white wings of the Holy Ghost
Stoop, seen or unseen, o'er the heads
of all."

But through all, he ever sought to preserve love for those from whom he felt obliged to differ. "True enough and clear enough," he writes of one who had proclaimed somewhat fiercely the attitude he himself held ; "but there is need of the pomegranate to give a precious savour, as well as the bell to give a clear sound." And he was sufficiently in touch with the Yearly Meeting to be appointed on its large committee, visiting Scotland with it in 1873. Besides Robert Doeg, a minister of his own Meeting at Carlisle, Francis Frith and Alfred Lloyd Fox, with each of whom he formed a life-long friendship, were those associated with him in this deeply interesting work. Besides the regular Meetings, and those often very large, to which the Public were invited, and in which a remarkable unity among the ministers taking part is noted, sittings were held with every Friends' family. It is interesting to see many young people mentioned as full of promise who are now carrying on the Society's work. This was the first of many journeys undertaken in that land where, as he always remembered, George Fox saw in a vision that a great people should one day be gathered ; and where he was ever concerned to direct men to a more inward religion than the Calvinism which he still found need to combat. On his business journeys he was not afraid to hand the Yearly

Meeting's epistle to the grain merchants he met, and often entered into deeply interesting talks with seeking souls in the train; while not less did he denounce sin in those elders in the Kirk, who were willing enough to talk doctrine, but not to live pure and righteous lives.

In 1876, his retirement from business set him more free for the Society's work. He bought an estate at Crosby, overlooking the Solway Firth, where he embarked on a vigorous improvement of the land. He also had much interest in breeding Clydesdale horses and Short-horn cattle. Besides this he worked for Peace, Liberalism and Temperance, being in great unity with Sir Wilfrid Lawson.

Allonby now became his Meeting, to which the family drove three and a half miles in all weathers. In the next year he was recorded a minister. Besides a shepherding care over the little Meetings in his own Quarterly Meeting, and a special concern for funerals, which he was led to make occasions for the uplifting of the power of God, we soon find his mind again turning where he found the most fertile soil for the seed it was given him to sow. From Galloway, which showed so fair from his own windows, to far away Nairn and Elgin—where he first went with Frederick and Rachel Mackie in 1881—he felt, to quote his own words :—

“It is quite clear to me that Friends are holding the very doctrines which are wanted throughout Scotland, and I do most earnestly desire that when the Lord’s children, awakened little ones, ask bread of them, they may not give them a stone. Oh, that we were individually what the Lord would have us to be, then I am satisfied that He would give us power to sound the Gospel Trumpet and gather His little ones to Him.”

The fishermen in the north-east of Scotland always held a warm place in his heart, and he made firm friends among them. Many years later, his son-in-law, John W. Graham, visiting from the Adult School at Scarborough, the Scotch fishermen come down for the season, found among them some of the very men who had been at Richard Brockbank’s Meetings. Space forbids any real records of this deeply interesting service, or details of the Meetings called by the town crier. A beautiful Minute was, after his death, sent by Friends in Scotland, embodied in the testimony of his own Monthly Meeting concerning him, which bears thankful witness to the work done in their midst.

Loving this land as he did, it was fitting that he, with his like-minded friend, Daniel Pickard, should be among the first to welcome the advent of the interesting spontaneous revival, without outward knowledge of Quakerism, in Ayrshire, where the blacksmith left his anvil to fetch the

joiner from his bench, and all were together united in that Spirit which each acknowledged as his Guide.

Though he often had large Meetings, he writes as follows of an experience during his visit to Peebles :—

“ There was a great Political Meeting here last evening, which absorbed most of the Meeting-goers, and we had just Alexander Tod (a wealthy Corn Merchant) with us on the platform and two women for our audience. We do not read that our Saviour disdained to state some of the most solemn truths of our religion to an audience of only one woman.”

His own neighbourhood, meanwhile, was not forgotten. At Appleby, the Meeting was held in the old Moot Hall. When it was asked for, the Mayor said, “ Certainly, let them have it free,” adding that it was a long time since a Quaker had been in it, and probably those who had been there had been sent to prison.

Visits to Cornwall, where he had the comfort of A. Ll. Fox’s companionship, and to Yorkshire and Ireland, were his other distant religious journeys. Ere the last was undertaken, his great physical activity had been checked by a painful lameness. Though the acute stage was alleviated, this continued all the rest of his life, and few could have undertaken all he did in spite of this drawback. One of his later distant

journeys was, in 1895, to the Meetings around London, when his always interesting letters to his wife are enlivened by many stories of the happy times he had with the sons of the Friend whose house was his headquarters. One quotation as to this service must suffice :—

“ It has been a great comfort to me being at Maidstone—there is there a true work of the Lord going on among a seeking people. They know the joyful sound, and have their spiritual senses exercised to discern between what is of the Lord and what is not. I was much refreshed by them, and the evidence of the Lord’s presence and power among them.”

Richard and Jane Brockbank were now able to have great pleasure in their children’s children. But at seventy-five years of age the dear wife died rather suddenly, leaving a blank never to be filled, but withal, a feeling of thankfulness that she was spared long suffering. At her graveside her husband was enabled to speak wonderful words of thankfulness for the help she had been to him.

He still continued, as in all his life, to take a great interest in the political questions of the time. Though very feeble and nearly blind, he voted for the son of his former leader in the last General Election, and having none of an old man’s conservatism in these matters, he followed with remarkable clearness the progress of

parliamentary reforms as they appeared in the newspapers, which had now to be read to him ; and he had a most open-minded sympathy with the Railway Strike of 1911.

In these closing days of his life, having lived through that time when he felt that he was separate from his brethren, he could rejoice in spiritual unity with the Life stirring among Young Friends ; and, instead of frequent discouragement, he could, this last beautiful summer of his life, look forward with hope, feeling able to say :—" I believe Quakerism has a future greater than it has ever had." For he saw that the world was riper than ever for a religion free from form and ceremony, for the fulness of the principles to which his life had been given. " Great is the Truth and it shall prevail."

WILLIAM BROOK	78	2	7mo.	1912
<i>Halifax.</i> Minister.				
LUCY BROOKS	95	11	4mo.	1912
<i>Monkstown, Co. Dublin.</i> Widow of George Brooks.				
ELIZA BROWN	82	4	5mo.	1912
<i>Darlington.</i> Widow of Thomas Brown.				
MARIA BROWN	64	16	3mo.	1912
<i>Amphill.</i>				
SYDNEY BROWN	55	12	12mo.	1911
<i>Bradford.</i>				



LYDIA ANN BUNTING

WILLIAM EDWARD BROWN, 85 7 12mo. 1911
Halstead. Elder.

LYDIA ANN BUNTING 83 5 6mo. 1912
Scarborough. Widow of Henry C. Bunting.
 Elder.

Lydia Ann Bunting's life was one of many trials, which, however, did not rob her of her cheerful disposition. She was born at Witney, in Oxfordshire, on the 8th January, 1829, and, upon her father's death, when she was only 12 years old, she was called upon, being the eldest child, to help her mother in the business at a time when she would otherwise have been completing her education. This experience served to develop characteristics and business capacities which remained with her to the end of her life. It has been said of her that she was never known to waste even a pin.

She married Henry Crake Bunting, but, like her mother, was left a widow with a young family, and her early training proved most useful to her. She carried on the business successfully, first in London, then at Cheltenham, and afterwards in Charlbury, whilst she was bringing up her family in the "nurture and admonition of the Lord."

Of her five children, two died in infancy; and the loss, at the age of 32, of her only daughter,

her constant companion, was a great sorrow to her. In later life she had to mourn the death of her eldest son, Frank, who for some years had filled the position of Secretary to Ackworth School.

When her youngest son began business in Scarborough, she moved there to keep house for him, and associated herself heartily with the work of that Meeting. The Temperance cause always had her warmest sympathy and support ; and at Scarborough she was a diligent worker in the local branch of the Missionary Helpers' Union ; whilst her sympathetic counsel was much valued at the periodical meetings of the Elders. Her regular attendance at Meetings, even when the state of her health was precarious, was a fine example of devotion to duty. She had quite looked forward to attending the Yearly Meeting at Manchester ; but increasing weakness prevented this, and after a short illness, she passed peacefully away on the 5th of June, 1912.

MARTHA ANNA BURGESS 61 8 1mo. 1912

Mill Hill. Wife of Wilson Burgess.

ELIZABETH BURNETT 45 19 7mo. 1912

York. Wife of John William Burnett.

JOHN BURNS 84 26 2mo. 1911

Hulme, Manchester.

ISABELLA BUTLER	57	28	5mo.	1911
<i>Leeds.</i> Widow of Thomas Butler.				
JESSE BUXEY	67	10	7mo.	1912
<i>Croydon.</i>				
ELIZABETH SUSAN BYARD	55	20	9mo.	1912
<i>Stepney.</i> Wife of William Henry Byard.				
ARTHUR RICHARD CADBURY	10	5	11mo.	1911
<i>Of Worcester.</i> Died at Malvern. Son of Richd. and A. Caroline Cadbury.				
HAROLD GLADSTONE CADMAN				
	18	23	11mo.	1911
<i>Lexden, Colchester.</i> Son of Alfred D. and Agnes M. Cadman.				
AGNES MARY CANSFIELD	58	31	5mo.	1912
<i>Old Southgate.</i> Wife of John Cansfield. Elder.				
KATE CAPPER	62	2	7mo.	1912
<i>Saffron Walden.</i> Elder.				
ANN ELIZA CARD	88	11	10mo.	1911
<i>Bridport.</i>				
WILLIAM CASTREE	72	13	1mo.	1912
<i>Liverpool.</i>				
SARAH CATCHPOOL	82	11	2mo.	1912
<i>Lewisham.</i> Wife of William Catchpool.				
KATHLEEN JEAN CHALKLEY	5	27	1mo.	1912
<i>Luton.</i> Daughter of Alfred J. and Estelle M. Chalkley.				
ANNIE BOWES CHAPMAN	62	19	8mo.	1911
<i>Castle Eden, Durham.</i> Wife of Thos. Chapman.				

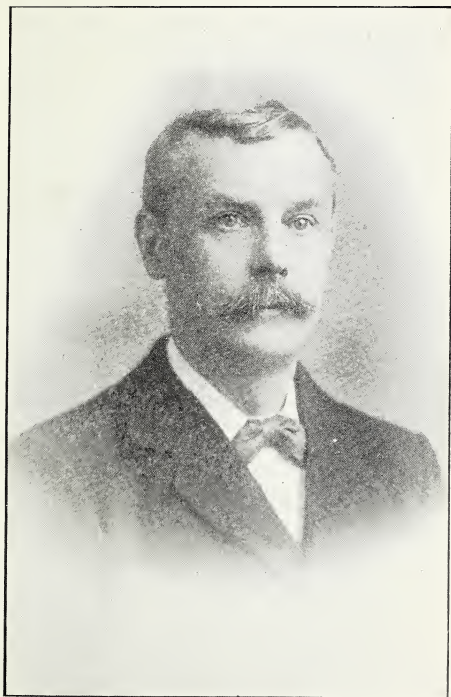
MARY ANN CHAPELL 91 27 12mo. 1911
Melksham. Widow of John Chapell.

MARY PRYOR CHARLISH 22 22 10mo. 1911
Brighton. Daughter of Jos. E. and Alice E.
Charlish.

MARY STEWART CLARK 80 28 6mo. 1911
York.

HERBERT EDWIN CLARKE 59 10 1mo. 1912
Beckenham, Kent.

The Society of Friends has produced some able writers, the names of some of whom will live in literature, but with very few exceptions they have been writers of prose. The verses of Bernard Barton, graceful and pathetic as some of them are, are seldom heard, and Whittier is our one poet of renown. But there died in January of this year, a Quaker writer of whose work the critics spoke in terms of warm eulogium, and whose verse, for its true poetic feeling, its vivid word-painting, its musical and melodious diction and its polished and exquisite rhythm, ranks very high among the poetry of our time. "There is in this volume," wrote one of the literary papers, in reviewing one of Herbert Clarke's four books of verse, "a good deal that, if it were found in the pages of Swinburne or Morris or Rossetti, would be at once denominated sublimely poetical."



HERBERT EDWIN CLARKE

Herbert Edwin Clarke was born in 1852, at Chatteris in the Isle of Ely, where his father was agent for Gurney's Bank. Both his parents were Friends, the Quakerism on his mother's side going back to the very early days of the Society. His father's death in 1894, drew from him his beautiful and powerful *In Memoriam*, of which the closing stanzas run :—

“ Four score of blameless years, made sweet as
flowers

With loving-kindnesses of word and deed :
O sleep in peace—a heritage is ours
Above all wealth, and gracious is thy meed.

For thou didst gather goodlier spoils than fame,
Or power, or gold, and none can rob of these :
Long life well lived, a fair and stainless name,
Thy children's love, men's honour, rest and
peace.

'Neath clanging boughs in reverie I trod,
And mourned the Dead ; but louder still
on high

The pealing trumpets of the winds of God
Thundered of triumph and of victory.”

His earlier school-days were spent at Hertford, and he was for a short time at Sidcot, which he left in 1867. The education of the Sidcot of those days did not reach a high level. Such Latin and French as he acquired there was merely rudimentary ; but he subsequently taught himself enough of other tongues to be able to read

the Latin poets and to become familiar with the masterpieces of the great French, Italian and Spanish writers. Coming to London in 1873, he took a post in the office of Elder & Company, remaining with the firm, to which in later years he was secretary, until the time of his death. By make and temper, however, he was much more fitted for a literary than for a mercantile career. He was a born poet, loving, like Keats, the principle of beauty in all things, and, as is plain from his clever papers in the *British Friend* in 1903, his temperament frequently clashed with his early environment, which was that of the rigid and orthodox Quakerism of half a century ago. Even as a child, endowed as he was with a remarkable power of logical reasoning, he began that quest after Truth which ended only with his life. "The note of revolt against current shams and falsities," of which one of his critics has spoken, was not a late product or addition, but something which had "grown with his growing," and that "with his breath began."

A love of literature was hereditary in his family. Most of the household, indeed, grew up with a passion for poetry, and he in particular, acquired a very wide knowledge of it; and more than that, he began, at a very early date, to express his own feelings in verse. Nor was he

alone in this. His brother Frank published a booklet of musical verses entitled *On Fenland Reeds*. One of his own earliest poems appeared in a local paper ; and we may imagine the delight of the boy of sixteen on over-hearing two agricultural labourers discussing and praising the verses, which had been written from their own point of view, at a time when the rural population thought that, owing to the introduction of reaping-machines, nothing but ruin awaited them. Said one labourer to another : “ If I could meet the chap who wrote that, I’d stand him a quart of beer ! ”

In 1876, three years after he had settled in London, appeared his first volume of verses, a little paper-covered book called *Rebel Tunes*, some of whose contents were included in what may be called his first real book, *Songs in Exile*, published in 1879. This was followed by *Storm Drift*, in 1882, by *Poems and Sonnets* in 1895, and by *Tannhäuser and Other Poems*, in the next year. The subjects that recur most frequently in his poems are Love, Friendship, the Struggle for Fame, Disappointment, Regret for the Past, Death, the Approach of Winter and the Return of Spring, and the Spirit of the Great Spaces of the Fenland, that wonderful open country that he knew and loved so well. “ If he appears to turn too often to the gloomy side of things,” as

a writer in the *Athenæum* says of him, “ we must remember that a man who is chained to a ledger when he is all the while longing to be writing poetry, does not find it very easy to take a cheerful view of things. His aims were high, and he knew, as he says in *Love and Death*, that

‘ Nobly to fail is more than victory
Over unworthy foes.’

But the failure did not quench his practical common sense. In *A Ballade of Bards* he ranks himself among those who

‘ All write poems that never will pay,
* * * * *
Nobody listens howe’er they sing.’ ”

Reviewers in the *Spectator*, *Speaker*, *Academy*, *Literary World*, and other journals, gave his various volumes high praise, but his poetry, stirring, musical and strong as so much of it undoubtedly was, did not succeed in catching the ear of the public. And yet, *At a Flower Show*, *In the Isle of Ely*, *An Old Story*, *Failure*, *King of Kings*, *Curfew at Wisbech*, *In Memoriam*, and *A Monody on the Death of Philip Bourke Marston*, to name a few striking examples, several of which have had their merit recognised by finding their way into collections of modern poetry, reach a very high standard indeed.

One of the most unassuming and modest of men, his spirit must have chafed against the want

of sympathy with and recognition of his work on the part of the public in general, in spite of the appreciation of critics who were well qualified to judge. And it may well be that a consciousness, both of his power and the excellence of his own craftsmanship, coupled with his failure to achieve that renown which was his by right, but which never came to him, accentuated that vein of pessimism which so often shows in his poetry. It is not possible, within the brief limits of this slight sketch, to do more than hint at the fine quality of Herbert Clarke's literary work ; but *Curfew at Wisbech* may be quoted in full, as illustrating his mastery of rhythm and of musical swing, and his true poetic spirit, together with that darker underlying note that has been hinted at :—

“ Cover the fire ; the day is done and dead ;
Put out the lamp, for it is parting time.
Through winter mists on empty pastures spread,
Rings curfew chime.
The morn for hope, the noon for toil, the pure
Calm eve for friends' converse or musings
deep ;
Hopes fail, toil wearies, friends are false, but sure
Aro night and sleep.
The bridal peal hath discord in its tone,
And Death speaks loud in Victory's clang
sublime ;
Thou tell'st of rest from toil, and peace alone,
O curfew chime.”

him, honoured him, loved him, looking back over his career, find their thoughts of him re-echoed in the lines written by his brother, Albert, who a few months later, followed him into the unseen :

“ His was no failure. Ever undiminished
 His art before him shone, as doth a star ;
 Only he left his lifetime’s task unfinished
 To join his peers, where the dead singers are.
 It may be Fame bestowed on him small
 guerdon,
 He cared much more for Honour’s stern
 behest :
 And now that God hath loosed his earthly
 burden
 We may not weep—pass, brother, to thy
 rest.”

MARY ANN CLEMINSON	—	27	1mo.	1912
<i>Redcar.</i> Daughter of William and Margaret Cleminson.				
WILLIAM CODD	65	27	5mo.	1912
<i>Croydon.</i>				
MARY COLES	80	1	2mo.	1912
<i>Bridgwater.</i>				
GERALD COLLINSON	35	18	11mo.	1911
<i>Ipswich.</i>				
JAMES COOK	87	22	3mo.	1912
<i>Stoke Newington.</i>				
THOMAS COOK	68	30	4mo.	1912
<i>Doncaster.</i>				

MARY WHITLOCK COOKE 88 18 9mo. 1912
Wellingborough. Widow of William Cooke.

HENRY SHEWELL CORDER 97 8 3mo. 1912
Chelmsford. Minister.

By the death of Henry Shewell Corder, at an age only two years short of the century, Chelmsford Meeting has lost, not only a beloved and honoured member, but a prominent and striking figure, a man remarkable for the clearness of mind and vigour of body which he retained to the close of a long and useful life.

The son of Thomas and Mary (Shewell) Corder, born at Widford Hall, near Chelmsford, on a farm which, as he believed, had been under cultivation for more than 1,000 years, he was the eldest but one in a family of twelve, and he lived to be the last but one of his generation. His memory remained unclouded to the very end, and he was fond of talking of things which happened in the far-off days of more than ninety years ago. After six years under a village schoolmaster, a man simple and sincere, who had begun life as a ploughman and had taught himself, even to the extent of Greek, while at work and in his meal-times, he spent some time at Isaac Payne's boarding-school at Epping. His father was a farmer, but he, when his school-days were over, was apprenticed for seven years to his uncle, John



HENRY SHEWELL CORDER

Shewell, a draper at Ipswich. Those were strenuous years. Apprenticeship then was a very different affair from the brief and comparatively perfunctory apprenticeship of to-day. The hours were long, the work was hard. He was required to master the details of every department of the business. "I was taught my trade," said Henry Corder many years afterwards. "Young fellows nowadays have to pick up for themselves anything they want to learn. We had no time for cricket or sport, but had to take our recreation, whether in walking or skating, or what not, before six in the morning, or by moonlight after business hours."

After some time spent at North Shields, he went into partnership with his uncle at Ipswich. A breakdown in health, however, compelled him, after all, to give up indoor work and go back to the land; and he finally settled at Rollestons Farm, Writtle, where he spent nearly twenty years.

Henry Corder was twice married. His first wife was Rachel, daughter of Robert Spence, of North Shields. After a brief union she and her two young children died, within a short time of one another; and in 1850, he married Mary Ann, daughter of Samuel and Rebecca Alexander, of Ipswich. At Christmas, 1910, he and his wife, who, with their son and daughter, survives him, celebrated their Diamond wedding.

Retiring from Writtle after some twenty years of farming, he finally removed to Garden Cottage, Chelmsford, a quiet and beautiful retreat, where, among his flowers and fruit-trees, he spent the tranquil evening of his days. Although generally regarded, perhaps by those who did not know him intimately, as a man of particularly good physique, Henry Corder can hardly be said to have enjoyed robust health, and it was thus all the more remarkable that, with advancing years, there seemed to come to him a renewal of physical power, due, so he firmly believed, to a careful and well-ordered life, and especially to that total abstinence which he had practiced for many years. He had not, however, always been an abstainer. In early manhood, he had been in the habit of taking his daily glass like most other people, following in this respect the custom of the time. But when he was about 60, and still farming at Rollestons, having been asked by a number of his work-people to help in forming a small Temperance Association, he and his brother Edward, who was long the chairman of the Chelmsford Board of Guardians, at once signed the Pledge. Never again did he touch alcohol as a beverage in any form; and he always held the firm belief that this change from very moderate drinking to complete abstinence was the reason why he

maintained his health and vigour unimpaired to the very end of his long life.

A favourite recreation of his old age was in walking ; especially along the riverside from Chelmsford to Maldon, or round by Writtle to revisit the scenes of his farming experiences. But he took an especial interest in his garden, in which grew a profusion of old English perennials and heavily-bearing fruit trees, and in his vinery, whose training and pruning he did with his own hands. It is related that his gardener, having doubted the value of an aloe, " if 'e only blooms one in a 'underd years," Henry Corder retorted : " Oh, but it's a handsome plant, that helps to beautify and ornament the garden." " Well," said the old man after a pause, " I tell yer this, Mr Corder, that there plant is for the pride of man, and it ain't no use keeping it ! "

Henry Corder took little part in public affairs, but he was always ready to preside over or to speak at Meetings for philanthropic purposes, and he was for a great many years president of the Chelmsford Temperance Society and Federal Union. For fifteen years he took a leading part in the Bible Class of the Young Men's Christian Association, which he attended with great regularity, and for some years he was president of the Association. He first attended a Meeting of the British and Foreign Bible Society when he

was 10 ; he began to subscribe to its funds when he was 14, and he is believed to have attended Bible Society Meetings for eighty-six years with hardly a break.

An able and interesting lecturer, he gave at various times, at Chelmsford and elsewhere, addresses on such subjects as "Poetry," with illustrative extracts, "The Crusades" and "Visits to the British Museum." A series of evenings was devoted to an exposition of the Prophecies of Daniel, whose fulfilment was a favourite theme with him. The wide range of his reading was often well shewn in his addresses, and his excellent memory enabled him to quote with ease and accuracy from poets, philosophers and commentators. He kept up his Latin by reading the Vulgate, and his Greek with the New Testament.

By Henry Corder's death, Chelmsford Meeting and Essex and Suffolk Quarterly Meeting have lost a beloved and deeply revered spiritual leader. His was a teaching ministry, on a highly spiritual level. His favourite themes were taken mostly from texts in Isaiah, and from the Gospel and the Epistles of John. His excellent memory enabled him to repeat these perfectly and with telling emphasis ; another portion of Scripture being often drawn upon to amplify and enforce the meaning of the original text. His teaching on Friends' principles was direct and frequent

respecting the need of the baptism of the Spirit and of true communion with God ; and he often emphasised the fact that spiritual food must be partaken of constantly in order to sustain the spiritual life. " Building up yourselves on our most Holy Faith," " Be ye holy as I the Lord your God am Holy " were themes on which he often spoke. While politics were scrupulously avoided in his sermons, prominent events of the day often had their place. He loved to use the words of the prayer commencing " Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy Holy Name " ; and whenever he concluded Meeting with a benediction, it was most impressive and solemn. To those attending mid-week Meetings his eloquence there seemed at its best. " Increasing in the knowledge of God and therefore increasing in His Love " was the subject of his last mid-week sermon.

Nor can his ministry be said to have been confined to Meeting alone. On his walks he often called on friends and neighbours. And his kindly gifts of fruit and flowers, and his words of comfort and advice were appreciated by all who knew him, not less than his welcome and regular ministrations from the gallery. To those privileged, over a long course of years, to receive his

pleasant calls, it was felt to be a privation when excessive deafness, and finally, inability for more than a very short walk, brought these times of pleasant intercourse to an end.

His memory remained clear to the last, and it was easy to draw from him many details of private or national events of long ago. He was always anxious to keep abreast of the times. The Coal Strike caused him much concern, as was evident from his reference to it in his very last sermon, preached on the Sunday before his death ; and, again, when with indistinct utterance, he tried to discuss almost with his latest breath. This constant freshness, one might almost say youthfulness of mind, was one of the charms of his character ; and his oft-expressed determination never to grow old mentally, was thus fulfilled to the very end.

REBECCA COTTLE	64	28	1mo.	1912
<i>Oxford.</i>				
MARY JANE COURTNALL	66	28	5mo.	1912
<i>Sheffield.</i> Widow of John Courtball.				
WILLIAM CRISP COWELL	77	26	9mo.	1912
<i>St. Ives, Hunts.</i>				
MARGARET CRISP	77	11	9mo.	1912
<i>Malton.</i> Widow of Daniel Crisp.				
WILLIAM CROSLAND	86	26	2mo.	1912
<i>Romiley, Cheshire.</i>				

MARY CATHERINE CROWLEY

77 2 3mo. 1912

Croydon. Widow of Alfred Crowley.

Croydon Meeting has sustained a great loss in the death of our dear friend, Mary Catharine Crowley. I have been privileged to see a few out of the numerous letters received by her children, and from these tributes to her worth and usefulness, as well as from my own recollections, I have endeavoured to draw a slight sketch of "a very rare personality, so full and overflowing with love, sympathy and fun." "Few people have that genius of youth and kindness; such a lively freshness of spirit. Every year that one quality of life seems to become more and more desirable and far-reaching."

Mary Catharine Crafton was the daughter of Ralph Caldwell and Edith Crafton, and was born in 1834 at Croydon. Her childhood was spent in the High Street, and many of us remember her humorous and interesting descriptions of the quaint characters who in those days were to be found in the old country town. She was educated at Sarah Mason's School in South Croydon. The stories of Southend House have delighted her hearers of more than one generation. A contemporary writes: "I have known and loved your dear mother since we were girls,—such a

bright, loving girl, and she kept her brightness and her warm affections all through her long life."

Her schooldays were completed by a visit, with her sister, to the South of France, an innovation looked upon with a certain amount of disfavour by the stricter members of the Society, who did not quite approve of the greater measure of liberty enjoyed by the members of the Crafton household. Catharine Crowley did not forget the difficulties of her girlish days, and the result was a wide toleration for, and a large sympathy with the desires and aspirations of the young. "One always felt her understanding of young people to be something quite unusual."

From the High Street, her parents moved to Croham Cottage, South Croydon. From here she was married, in 1861, to Alfred Crowley, extending a mother's care to his three young daughters, who in their turn took a warm interest in the little sisters and brothers, who followed in quick succession. After three years, Alfred Crowley and his family settled at "Bramley Oaks," Catharine Crowley's home for the remainder of her life, the happy home of which she was always the central figure,—the home which "has been a centre of cheer and hope to very many who will never forget its inspiration." The death of her husband, in 1876, must have been a crushing blow; but with cheerful courage she took up the parental

responsibility alone ; and for many years the cares of her large family occupied her very closely. The youngest of her ten children was but six weeks old at his father's death, and the eldest a girl under thirteen years. This daughter, Efrida, whose poems showed much promise, died in 1892.

Notwithstanding her family ties, our friend found time to do much quietly useful work in Croydon Meeting. She was an overseer for several years, her work consisting chiefly in paying calls on Friends. We find appreciative mention of "the genial smile and sympathetic handshake, which often meant so much," and the writer adds, "We younger mothers who are left must try, in some humble far-off way, to make the still younger members feel the motherly influence ready for them when needed ;—and watch the opportunities to help, that the usefulness of the lives gone from us may be carried on." She was Clerk to the Women's Monthly Meeting for four years ; her assistant at the table writes of happy memories of pleasant times spent with her before Meeting. She was also a member of the local Peace Association, and served for five years on the Saffron Walden School Committee.

She had a special gift as hostess ; the young people's parties and the "Circle" meetings at her house were always pleasant gatherings. One

closely associated with the latter (the Croydon Friends' Essay Society) says : " I remember so well the characteristic and wholly delightful paper she once read at the ' Circle,' about her early days in Croydon. The evenings at ' Bramley Oaks ' were often largely devoted to music, of which she was very fond." In 1884, the Croydon branch of the Missionary Helpers' Union was started by her daughter Mabel ; and for fifteen years the workers met at " Bramley Oaks," gladly welcomed by their genial hostess. When work and tea were over, the children enjoyed fine games in the beautiful garden, a veritable paradise for the little ones. When the married sons and daughters came back to the old home, it would be difficult to say whether grandmother, grandchildren or parents enjoyed the visits most. On hearing that a baby sister had gone to heaven, one of the children remarked, " Perhaps she is even happier than she was in Grannie's garden."

In that beautiful garden on one of the brightest days of the wonderful spring of 1910, I saw her last. The flowering trees were at their best and the birds were singing their sweetest. As we said " Good-bye " at the close of a happy Yearly Meeting visit, she replied with a cordial remark about the peculiar pleasure of seeing *old* friends. (The re-union of former residents in Croydon had been a noteworthy feature of the Meeting on

Sunday). Truly "her beautiful, loving nature made so many feel as if she belonged to them."

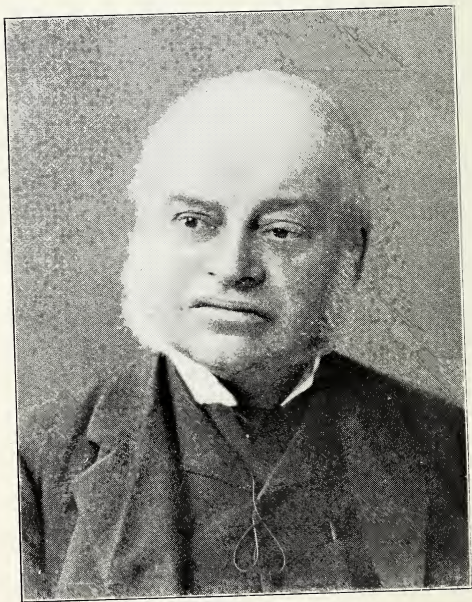
She had had a very serious illness in 1908, at the time when her sister, Caroline Wise, passed away. From this she rallied wonderfully, and was able to enjoy a visit to the Isle of Wight, and in the next year she went to Plymouth and St. Ives. In the last year of her life she was entirely an invalid, scarcely coming downstairs at all; but she kept her interest in everything nearly to the last, and even when her mind wandered, there was often a smile on her face as she recalled some happy scenes of earlier days and fancied herself among them.

"Her life had been a beautiful example of what loving influence a good woman with a pure heart may have, during a long and useful life." The lines quoted at her funeral, though written for another "Friend's Burial," seem specially appropriate :

"The dear Lord's best interpreters
Are humble human souls;
The Gospel of a life like hers
Is more than books or scrolls.

"From scheme and creed the light
goes out,
The saintly fact survives,
The blessed Master none can doubt
Revealed in holy lives."

MARY CUMINE <i>Sedbergh.</i>	41	24	12mo.	1911
ELIZA MARY DALE <i>Aldhurst Capel, Surrey.</i>	43	23	12mo.	1911
MARY DAVIDSON <i>Hillsborough, Co. Down.</i> Widow of Adam Davidson.	74	18	3mo.	1912
MARGARET DAVIS <i>Foxrock, Co. Dublin.</i> Widow of Thos. Davis.	89	25	6mo.	1912
BENJAMIN DAWES <i>Portslade-by-Sea.</i>	79	21	10mo.	1911
PHILIP DAY <i>Sunderland.</i>	73	14	8mo.	1912
ELIZABETH GURNEY DIMSDALE <i>York. Minister.</i>	90	24	5mo.	1912
THOMAS DOCWRA <i>Rotherhithe.</i>	75	2	5mo.	1912
MARY DRAPER <i>Ilford, at the West Ham Hospital.</i> Wife of Thomas Draper.	43	18	3mo.	1912
GUILDFORD DUDLEY <i>Rawdon.</i>	64	23	3mo.	1912
SARAH JANE DUNNE <i>Dublin.</i> Widow of John Samuel Dunne.	77	4	8mo.	1912
MARY DYER <i>Greystoke, near Penrith.</i> Widow of John Dyer.	83	19	2mo.	1912



JOSEPH HINGSTON FOX

THOMAS EDMINSON	75	12	6mo.	1912
<i>Newcastle-on-Tyne.</i>				
AGNES EDMONDSON	77	24	1mo.	1912
<i>Kendal.</i>				
JANE EDMONDSON	77	6	11mo.	1911
<i>Skipton.</i> Widow of Charles Edmondson.				
DOUGLAS ELLIS	50	16	2mo.	1912
<i>Hitchin.</i>				
CAROLINE EVANS	90	1	9mo.	1912
<i>Birmingham.</i> Widow of John Evans. Minister.				
ARTHUR JOHN EVERETT	77	20	12mo.	1911
<i>Diss, Norfolk.</i>				
JOHN A. FERGUSON	55	1	8mo.	1912
<i>Bessbrook.</i>				
GEORGE EDWARD FOX	85	8	4mo.	1912
<i>Plymouth.</i>				
JOSEPH HINGSTON FOX	76	12	2mo.	1912
<i>Cambridge.</i> Elder.				

Joseph Hingston Fox, one of those retiring and modest personalities whose passing away reveals to survivors in still greater measure the extent and value of their work and influence, was the son of George and Rachel Fox, of Kingsbridge, South Devon, where he was born in the year 1835. His ancestors on both sides were Friends of early date in the Society's history. His father was of the Wadebridge branch of the Foxes of Cornwall,

and his mother was of the Hingstons of Devon. George Fox, in the course of one of his western journeys, attended a Meeting in the Hingstons' house, and he alludes to one of them as "a worthy Friend." There was in the district at that time a tyrannical magistrate, and the Hingston family had to endure their full share of the suffering caused by this man's malicious persecution and hatred of Friends.

Kingsbridge, a place of ancient repute as the centre of the fertile district known as the South Hams, was called by Leland, the historian and antiquary of Henry VIII.'s time, "a sume tyme praty town," a description justified at least by its beautiful situation, surrounded by hills, and standing at the head of the Kingsbridge Estuary. A life led in that picturesque and sequestered spot,—it was then nine miles from the railway—may well have influenced Hingston Fox's temperament, and have helped in the moulding of that quiet individuality which always characterized him. Quiet as the place was, however, the family were brought into contact with many interests, both social and religious. The head of the household took a leading part in the district, and the mother, whose sympathies were widely extended—she personally shared in the attempts then being made, under great difficulties, to circulate the

Bible in Spain—heartily encouraged her children in efforts for the good of the people of the neighbouring villages.

After school-days passed at Plymouth and Brighton, and a short time in a Kingsbridge bank, Hingston Fox began his business career as an Insurance Broker and Underwriter, spending much of his time at Lloyds, in the Royal Exchange. There, in one of the crowded centres of commercial life, notwithstanding his quiet deportment—or it may be, partly because of it—he secured, by his walk and conversation, respect from a body of men always keen to mark inconsistencies of conduct in those making high Christian profession. The death, at this period, of his beloved brother, Albert, while travelling in Spain, on a journey whose object was partly commercial and partly evangelistic, caused him life-long sorrow, to which he made frequent reference in after years. Notwithstanding differences of character, there had always been between the brothers much mutual sympathy and understanding.

For a long period Hingston Fox resided at Surbiton, where he was a valued member of Kingston Meeting, and while there he married Sarah Elizabeth, daughter of Edwin O. Tregelles, a well-known minister of our Society, and a happy united life was theirs for 21 years. When at length

he retired from business, his wife and he were able to take a good deal of part in Christian work, both at home and abroad. A journey to Constantinople awakened a warm interest in the Friends' Mission there, to which he thereafter devoted much time and service, and of which he acted as Treasurer for several years.

Finally, he and his wife felt led to Cambridge, with the hope of rendering what assistance they could to the Meeting there, which was at that time in a rather struggling condition, and it was at once felt that their presence there was a source of help and strength. Before, however, they had actually settled into residence at Cambridge, Sarah Elizabeth Fox was removed by death, while on a ministerial journey to Ireland. Her death left her husband bereft and lonely, but in daily acts of kindness to his fellow men, not less than in more public affairs, he found an ample field of service for his Master. And so satisfied was he that duty called him to remain at Cambridge, that he returned there, and finally built the house where he spent the remainder of his days. To that home came many guests, both old and young, but those whom he was always especially glad to welcome were the undergraduates of the University who were members of or who were connected with the Society of Friends. For them he felt a fatherly interest, which was

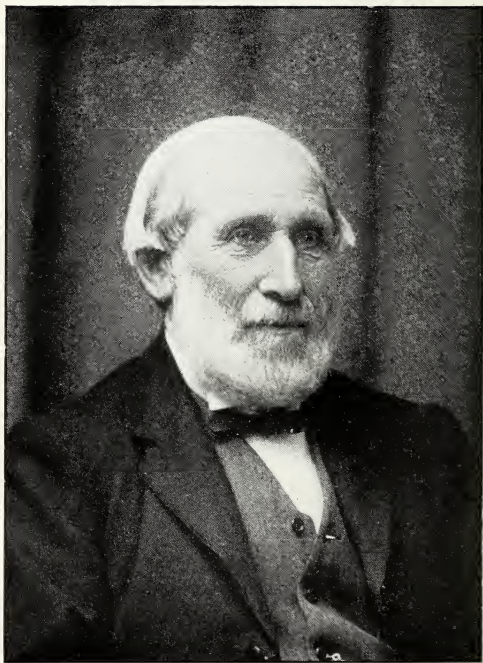
responded to by them with a heartiness which much cheered him.

Largely through his exertions, the dilapidated old Meeting-house was replaced by the present much more suitable and convenient premises. His coming also brought many Friends who were drawn to visit the Meeting, in addition to well-known Friends who felt it their duty to take up their residence in Cambridge, and their presence afforded him great comfort. Retiring as he was, modest almost to a fault, these qualities, which often hold men aloof from each other, were as passports to the hearts of all who came in contact with him. There can have been few men more unaffectedly beloved than he was. Men whose outlook on life and whose form of belief were widely different from his, all recognised the power that lay behind his life; for his faith translated itself into a lovable and loving nature, warming all who came within its influence. The few simple words that were often given to him to say at the Meetings for Worship generally struck the note, and called forth other thoughts in harmony with his. And yet there was probably none less aware of the influence he exerted than was Hingston Fox himself.

His interests, however, were by no means confined to Cambridge. He was a diligent

attender of Monthly and Quarterly Meetings, the latter of which he served for several years as Clerk, and he rendered valued service on various Committees of the Society, held in London and elsewhere. His sympathy with all Christian endeavour, with the cause of Peace, with the British and Foreign Bible Society, the Anti-Opium question, Home and Foreign Missions, and especially the work of the Friends' Mission at Constantinople, brought these matters not only before those who had the privilege of his more private and personal friendship, but before the public generally. It was very striking to see how his modest and retiring nature seemed to be imbued with Divine force, as he faced authorities generally deemed inaccessible to ordinary mortals, and how he was enabled to excite their sympathy with and interest in things that were near his heart.

It may be said that Hingston Fox's end was hastened by his zeal for the service of his Master. Although suffering from a severe cold, he attended an important Committee in London, with the object of providing immediate and efficient help for A. M. Burgess, whose health threatened to break down under the strain of work at the Constantinople Mission, and he was at the Meeting for Sufferings on the following day. On his return to Cambridge he was attacked



JOHN GAYNER

with bronchitis. It was characteristic of him that it was while he was entertaining some of his young friends on the Sunday after getting back from London, that he was ordered away to bed, which he never left again. Eight days later, in spite of all that could be done by medical skill and assiduous nursing, and the loving care of relatives, and after a period of unconsciousness, following a time of audible and intimate communion with Him who was, and is, his Life, he passed peacefully away.

MARIA ELIZABETH FRICKE 63 26 1mo. 1912
Grindelford, near Sheffield. Widow of Robert Fricke.

DAVID FRY 78 24 1mo. 1912
Bristol.

ELIZABETH LINDSEY GALLOWAY
 68 7 3mo. 1912
Thornton-le-Dale. Wife of Charles Galloway.

ANNE GARNETT 82 5 4mo. 1912
Withington. Wife of Edward Garnett.

JOHN GAYNER

John Gayner, the second son of John and Martha Sturge Gayner, was born in June, 1824, at Filton, a little village a few miles from Bristol, where the family had lived for generations. The

loss, when he was only nine years old, of his mother, to whom he was tenderly attached, made a deep impression on him. A very lively boy, his active temperament was apt to get him into trouble, although with no really wrong intention, and he felt that his mother knew this and understood him. "I remember," he wrote, "stealing into the room to look again upon that dear face. I can well recall, too, how, when I was younger, she would have me stand at her knee to hear from her lips of the Saviour's love."

After six years' schooling at Charlbury, begun when he was quite a little fellow, he was sent to Lovell Squire's, at Falmouth, making the long journey, either by coach or by sea, and once a year only, as the distance was too great to allow of coming home for Christmas. School days over, he began life on his father's farm, including among his early experiences a year in an accountant's office in Bristol.

The family consisted of four sons and a daughter; and there was much pleasant intercourse with cousins and friends, some of whom paid long visits to Filton. But when John Gayner was one and twenty, the brightness of the home life was changed to gloom by the tragic and sudden death of his brother Frederic, who had not long left school, and who, while on a visit to an uncle, was killed by the accidental discharge of a gun.

Many years later—after John Gayner's own death—a relative, commenting on the sad event, remarked : “ That accident was terribly sad, yet what blessing it brought to so very many, through its being the turning point in cousin John's life ! His natural goodness of heart could not have made him all that he has been to so many.”

His own feeling is expressed in a letter written at the time to one of his cousins. In it he says :

“ It is good for us to dwell upon it. Oh, how many questions have I asked myself, in consequence of what has so suddenly happened among us ! How should I be prepared to be taken with so little warning as my dear Fred ? For him I have no anxiety. . . . I cannot divest myself of the belief that this was intended by Divine Providence as a means of turning us to Him who knew that nothing short of such a shock would be needed by one so hardened as myself. As time passes away, we shall find that our lost one is forgotten by many, very many who knew him. But I think there cannot be a greater proof that we loved him and that we preserve his memory inviolate, than that we take warning thereby.”

John Gayner went through much mental and spiritual distress before he was able to look up with confidence ; and his private memoranda show that he felt conscious that there was much to overcome, and that he found the daily battle no easy one. After some years he began to speak in Meeting ; and in 1858, at the age of 34, he was

recorded a minister by Frenchay Monthly Meeting. In the following year he was married to Susanna Sturge, and in 1863, he began farming on his own account at Patchway, near Bristol, and remained there ten years. At the end of that period he gave up that farm, partly because he had other land of his own, and partly because he wished to have more time to devote himself to the service of the Society; and he thus escaped, in great measure, the wide-spread loss caused by the severe agricultural depression which shortly followed. Thankful as he was for this, on his own account, his sympathies were much drawn out towards those farmers who suffered through no fault of their own, whether in his immediate neighbourhood, or in districts where he visited the small country meetings. During this period, both he and his wife, desirous as they always were that the service of their Divine Master should be in all things their first aim, were regular attenders in the mid-week, as well as on Sunday, at the ancient Meeting-house at Olveston, and when that was closed, at Frenchay or at Bristol. Except for John Gayner's serious illness in 1870, followed very shortly by the death of a dearly-loved baby daughter, those were happy as well as busy years, with children growing up in the home, and with frequent intercourse with friends and relatives. At this time, too, began his long

connection with Sidcot School, by the appointment on the Committee, in 1868, of himself and his wife.

His work for the School was based on an earnest desire for its welfare and a deep interest in the objects for which it was founded. For nearly twenty years he filled the office of Treasurer, and in this capacity felt a special obligation to prevent unjustifiable outlay ; yet he warmly appreciated progress, and entered heartily into such changes as were adopted. He was always anxious to make it easy for Friends whose income was not large to send their children to Sidcot, and in the exercise of his office he was brought into sympathetic touch with many parents. His influence was by no means confined to the committee-room. He felt a real responsibility towards all on the staff, towards the scholars, the household servants, the men employed on the estate, and the tenants of outlying property. His visits to the School were always appreciated. Many of its inmates felt that in him they had a wise and trustworthy friend, and all realised that his judgment would be just and considerate. "I love the young life there," he used to say. Indeed, he felt great sympathy with children, whom he always attracted. The friendliness of two young great-nephews, whose home he visited a few months before his death, was a source of great delight to him.

The loss of his wife, in 1879, after a prolonged illness, left him with a sense of great loneliness, which he keenly felt. Theirs had been in the deepest sense, a real union of heart and mind. It had been on account of her failing health that the family had removed to Clifton in the previous year. And here, as also in more distant meetings, he found abundant scope for work in connection with the Society to which he was so much attached. In addition to ministerial visits nearer home, he was liberated by his Monthly Meeting for service in the Quarterly Meetings of Essex and Suffolk, of Derby, Lincoln and Nottingham, and of Norfolk, Cambridge and Huntingdon; and in the spring of 1889, in company with Joseph Storrs Fry, he visited Swansea, Tenby and the South of Ireland. He served for some years as an Overseer, and he was also two or three times a member of a Yearly Meeting Committee, in which capacity he visited Essex and Cumberland.

In his own Meeting of Redland, which he attended for more than twenty years, his quiet and impressive presence and Christ-like spirit will long be missed. His vocal ministry, at least in later years, was not frequent; but he was one of those who in silence exercise a powerful and uplifting influence upon a Meeting for Worship. In prayer he often strikingly expressed the needs of the congregation, and the purity of spirit

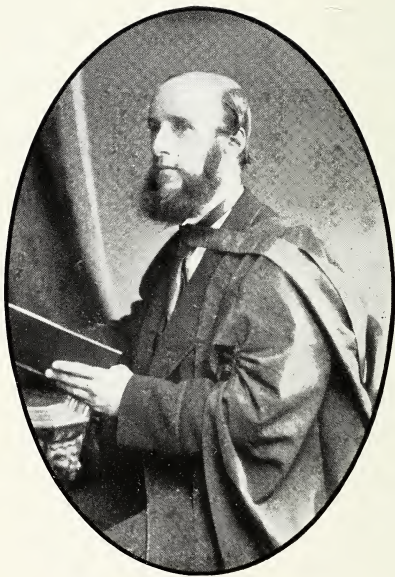
revealed in his offerings helped the Meeting to share the blessing that belongs to the pure in heart. In speech he was deliberate, but displayed much thoughtfulness and an excellent judgment. Specially remarkable was his gift of entering into sympathy with the younger generation of Friends. One felt that there was between him and them a comradeship in which disparity of years made little difference; and nothing could have been more helpful to the young than his confidence in them, in spite of those changes of thought that sometimes bring anxiety to those of riper years.

He felt a real concern for paying friendly calls. He took a great personal interest in his friends; and since his death, many testimonies have been received as to the value set upon his visits, on the conclusion of which he would sometimes, before leaving, offer prayer very simply. There was a time when he suffered much from depression. But that phase passed, and from 1899 onwards, his view of life was brighter. He was always a lover of books, and reading aloud was to him an unfailing pleasure. For devotional reading, the Mystics were, next to the Bible, his especial favourites; and he often turned to the Epistles of George Fox or to other writings of the early Friends.

He took a warm interest in various philanthropic movements, and was for many years an

active member of the Bristol Peace Association and of the Society for the Prevention of Cruelty to Animals. As treasurer to the local Society, he gave practical support to the Crusade against the introduction of opium into China, a cause which he had very greatly at heart.

In trying to picture John Gayner, one realises that it was not so much what he said or did which made him so much beloved. It was rather the atmosphere in which he lived and moved ; an atmosphere of love and earnestness, spiced with a sense of kindly humour. It was the rarest thing to hear him speak critically of others, and many of his thoughtful acts of kindness were, at the time, quite unknown to members of his family. His last illness was brief ; and so well did he carry his more than four-score years, that the news of its serious nature came as a shock to many who were outside his own immediate circle, although he himself had for some time foreseen that the close was not far off. A large company of those who had known and loved him assembled at his funeral in the quiet country graveyard at Hazle, and as they gathered round the grave, they realised that " he had entered into the Joy of his Lord, the Christ whom, through long years, he had loved and served."



BENJAMIN GOOCH

LUCY GAYNER	82	9	8mo.	1912
<i>Bristol. Late of Clevedon. Widow of William Gayner.</i>				
FRANCIS GEERING	55	13	9mo.	1911
<i>Hassocks.</i>				
ALFRED GITTINS	59	6	4mo.	1912
<i>Bournville.</i>				
SARAH ELIZABETH GOODBODY				
	67	18	3mo.	1912
<i>Monkstown, Co. Dublin.</i>				
JOSHUA CLIBBORN GOODBODY				
	63	19	2mo.	1912
<i>Clara.</i>				

BENJAMIN GOOUCH	78	14	11mo.	1911
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Ettington, Stratford-on-Avon. An Elder.

Benjamin Goouch, whose death at the age of 78 was briefly recorded last year, had long ceased to have any connection with school-keeping, but his name was once very familiar in the scholastic world, and his refined, gentle, cultured and highly original personality will long be remembered by those whom he taught at Sidcot, Ackworth and Southport.

The son of Robert and Anne Goouch, he was born at Waterford in 1833, and was educated partly at a day-school kept by Friends, and partly with a private tutor. He spent some years of business life in his father's corn-mill at

Glasshouse, and later in the office of Joseph Richardson at Waterford, during which time he threw himself into the intellectual life of Friends of the district, devoting his leisure especially to the study of the history and literature of Italy, a country in which he was always profoundly interested, and with whose struggles for freedom he deeply sympathised, cultivating also his powers as a musician and as a writer of essays and verses.

In 1862, however, he resolved to become a teacher, and gained his first experience at Sidcot School, where for a year he taught the boys' third class, and where his marvellous gifts as a story-teller, exercised chiefly in the course of long walks with the boys, made an impression that will never be forgotten. "Long afterwards, when at length I read *Oliver Twist* for myself," wrote an old Sidcot scholar, "I found that I practically knew the story already, and I recognised whole passages which Benjamin Goouch had repeated to us, almost word for word." After three years at the Flounders' Institute, under Isaac Brown, Benjamin Goouch returned to Sidcot, a spot which always had a high place in his regard, as teacher of the boys' first class, under Josiah Evans. Music had been quite tabooed under the previous régime, but now his skill with guitar and concertina, and his beautiful

singing, were cordially welcomed by his colleagues. While at Sidcot he wrote a good deal of verse, chiefly on historical subjects, and some years later he published a volume entitled *Life Thoughts and Lays from History*. In 1873, after graduating at London University, he accompanied Josiah Evans to Ackworth, where for two years he taught the boys' first class. In 1875, he married Rebecca Sharp, and set up a school at Southport, which was continued for nearly twenty years. Some little time after his retirement in 1894, he and his wife went to live with Thomson Sharp at Ettington, where he eventually became Secretary to William B. Gibbins, finding in the latter's philanthropic interests, ample and congenial occupation.

The loss of his wife in 1906, was a great blow to him, but his loneliness was lightened, especially in the summer-time, by many visits from relatives and friends. And, in spite of many troubles and difficulties, faced always with quiet bravery, he remained bright and cheerful to the last ; and his conversation, to the very end, was as lively and humorous and interesting as it had always been. A copious and brilliant letter-writer, he had a wide circle of correspondents, both old and young. An upright and honourable man, he did not as a rule talk much on religious subjects, but his kindly, genial and sensitive disposition exercised a strong influence on those with whom he

came in contact. For the last few months of his life he was troubled with heart-disease and with congestion of one lung, but the end, which was very quiet and peaceful, came before his family had realised that there was any danger.

ANN GOULDING	75	12	3mo.	1911
<i>Aston, Birmingham.</i> Wife of George Goulding.				
MARY E. GRAHAM	51	15	1mo.	1912
<i>Preston.</i> Wife of Alfred Graham.				
ANNA LOUISA GRAVESON	48	16	8mo.	1912
<i>Cheltenham.</i> Died at <i>Knaresborough.</i>				
ELLEN MARIA GRAVESON	56	7	7mo.	1912
<i>Hertford.</i> Wife of William Graveson.				
ELLEN GRAY	62	27	12mo.	1911
<i>Hobart.</i>				
ABIGAIL BEDFORD GREEN	71	20	11mo.	1911
<i>Saffron Walden.</i> Of <i>Ipswich.</i> Widow of Edward Green.				
FRANCIS JAMES GREEN	45	19	1mo.	1912
<i>Northampton.</i>				
ELIZABETH GREGORY	74	2	2mo.	1912
<i>Axbridge.</i> Widow of Alfred Gregory.				
MARIA GREGORY	78	6	4mo.	1912
<i>Bristol.</i> Widow of Thomas Gregory.				
ELIZA GRIFFITHS	76	10	10mo.	1911
<i>Bournville.</i> Widow of Edwin Griffiths.				

ANNA MARIA GRIMES	69	29	9mo.	1912	Of <i>Leyton</i> . Died at <i>East Dulwich</i> . Wife of Christopher Grimes.
AMY GUNN	53	26	5mo.	1912	<i>Wallasey, Cheshire</i> . Widow of Arthur Gunn.
MARY HADFIELD	88	14	9mo.	1911	<i>The Wash, Chinley</i> . Widow of Abraham Hadfield.
REBECCA HALLIDAY	84	9	12mo.	1911	<i>Belfast</i> . Widow of Jacob Halliday. Elder.
MARTHA HARDY	75	6	3mo.	1912	<i>Darlington</i> .
BABETTE HARGRAVE	53	19	1mo.	1912	<i>Chesham, Bucks</i> . Wife of Gordon Hargrave.
GEORGE HARLOCK	82	17	5mo.	1912	<i>Nantwich</i> .
LUCY HARRIS	75	6	9mo.	1912	<i>Monkstown, Co. Dublin</i> . Widow of Joseph Harris.
SUSANNAH HARRIS	61	16	11mo.	1911	<i>Leeds</i> . Wife of John Gilkes Harris.
THOMAS HARRISON	83	28	3mo.	1912	<i>Bath</i> .
CLARA ELEANOR HARTLEY	36	8	6mo.	1912	<i>Carnforth</i> . Wife of William Henry Hartley.
CLARA HARVEY	49	2	11mo.	1911	<i>Leicester</i> .

WHEDDON FENNELL HARVEY

79 13 6mo. 1912

Portlaw, Co. Waterford.

WINIFRED EILEEN HARVEY

5 months 28 2mo. 1912

Swansea. Daughter of Oscar and Emily Harvey.

THOMAS HASLAM

73 13 1mo. 1912

Rosenallis, Queen's Co.

JOHN HAYES

74 20 2mo. 1912

Spalding.

ANN HAYGARTH

56 27 11mo. 1911

Menston.

WILLIAM DENSEN HERBERT

44 10 8mo. 1912

Hull.

WILLIAM JOB HICKMAN

66 5 12mo. 1911

Bournville.

EDWARD HICKS

77 27 9mo. 1912

St. Austell. Elder.

THOMAS HILTON

78 10 2mo. 1912

Brighton.

JOHN HIPSLEY

67 19 3mo. 1911

Northfield, near Birmingham.



WILLIAM HOBSON

WILLIAM HOBSON 74 23 4mo. 1912
Farleigh, Reigate. Of Canterbury and Folke-
stone M. Mtg. Minister.

William Hobson was one of the pioneers of the increased activity in the Society of Friends which resulted some years ago when it was afresh awakened to its responsibilities in spreading the Gospel. Although one of the earliest to accept the enlarged vision and to apprehend the greatness of our opportunity in this direction, he was no visionary. A robust faith and manly courage, sweetened by a kindly spirit, made him an excellent example of the good soldier of Jesus Christ, ready at all times to take his place in the ranks, and to bear his part in the fight against evil ; and yet the strength of his character was still more manifest in the devotion and warmth of his love of the Gospel message.

Many must have felt, on hearing of his sudden call, a great inflowing of joy that he had been permitted, almost unto the last, to witness to great and small of the love of Christ, and so fully to practice it in his own life and conduct.

William Hobson was born near Lurgan in 1837, "probably," he wrote, "amidst the noise of Orange demonstration." The time of the Irish famine following in the forties probably told on his chances of education, and he had "early to join in and help his father," who was employed

by distant relatives in the Irish linen manufacture. Having to leave school so early, he endeavoured to make up the deficiency as far as possible by attending night schools, and did so to good advantage.

Although of Quaker blood, his parents were not in actual membership, and it was not until he was nineteen years of age that he determined to be a Friend. Of his family he wrote : " My grandfather Hobson had gathered his children around his bed when dying and advised them to be true Friends, and they had been impressed. Though my father was not a religious man and had never made any living profession, yet I am sure my choice much gratified him ; himself the son of ' Quaker Hobson,' he was glad that I, who bore my grandfather's name, should adopt the church and profession he had recommended to his children."

In 1859, William Hobson having become a strongly convinced Friend, joined in membership ; but while his choice gratified his immediate relations, it did not apparently please his employers, and, without cause assigned, he lost his situation. The testing time of this experience taught the young disciple to trust the guidance so often afterwards sought and followed. " It was then," he said, " that the way providentially opened for me to go to Bessbrook. Then I began to have

my chance in life. My connection with Bessbrook life, and with the Richardson family opened up untold channels of blessing. The treatment I received was brotherly indeed. Opportunity came my way that I knew nothing of before, and a new world was opened up. There I met her who nearly four years later was to become the noble and faithful companion of my life, and the mother of our nine children."

Eighteen years were spent in that town, where the absence of public-houses made it for many years needless to have either policemen or pawnshops. While filling the post of book-keeper, he did, for a number of years, much pastoral and evangelistic work, visiting as much as his spare time allowed. Bessbrook Meeting flourished in consequence, and he always referred to these as blessed fruitful years. In those days "it was all his thought," says Elizabeth Hobson, "that there should be a Home Mission Committee," a wish which in time was accomplished through the faithfulness to conviction of Frederick Sessions, J. Fyfe Stewart and others.

When, in 1878, William and Elizabeth Hobson felt it right to resign the important work at Bessbrook in which both had so fully shared, and when they had a little family of four children and no prospect of other employment, their friends and relatives at first were astounded at their

seeming rashness. "Yet in spite of its apparent foolishness," wrote William Hobson, "we have never, after over twenty-seven years of added experience, once regretted the step thus taken in faith"; and as their friends prayed and listened, "two of them," he adds, "had the promise given concerning us, 'I will go before you and will be your rereward,' and announced this promise in one or two of our farewell Meetings."

They first removed to Dover, the home of Elizabeth Hobson's mother, and it was not long before work opened out. Under the Monthly and Quarterly Meetings of Kent, he laboured for three years, with leave for outside service. Folkestone had ceased to exist as a Meeting for fourteen years, and visiting that district, William Hobson's mind was soon made up that some "Quaker light" should shine on the people. Now began a kind of service which he continued until the last; lecturing on religious, temperance and social subjects, all permeated with the Gospel message, and meant to promote spiritual ends.

The limits of this notice, however, will not permit even the enumeration of the work of succeeding years,—the many places visited, the series of Meetings held, the evidences of blessing so often vouchsafed, the years of living down the prejudice against the Home Mission Committee and its work when it was first set up, the making for

his Lord a way in many hearts both inside and outside the Society,—many of whom to this day, with grateful love refer to his wholesome, earnest and devoted ministry—all this must be left. At the conclusion of his service under the Kent Quarterly Meeting, a Superintendent for Friends' New Street Mission work, Bristol, was wanted, and in July, 1882, he undertook this post, his family following. There they were favoured with much blessing. The Mission began to pick up and prosper, converting power descended, congregations grew, people came from a distance, local friends helped and lasting friendships were formed. It was while in Bristol, and by a chain of providential circumstances, that he joined the newly-formed Home Mission Committee and entered upon the work in this field, which, with the exception of his visit to America, occupied him practically for the remainder of his life. For a time he lived at St. Ives (Hunts.), and was interested in the start of the work in Cambridge. Next came Cardiff, in the end of 1885; but it would require much space to describe the important work opened up there, the pulling down of the old Meeting-house and building a new one, costing about £1,500—opened free of debt,—six years of devoted and fruitful labour accomplished amidst many difficulties.

William Hobson now believed he could be more useful to the Church if he travelled, held Missions and gave Lectures than by his remaining in one place. The Home Mission Committee acquiesced, and he settled his family in London, first at Peckham and then at Willesden. Although he was himself away from Willesden a greater part of the time, his wife took part in local interests, becoming a member of the Willesden School Board. Later, he removed to Birmingham, afterwards returning to Dover, and only settled in Reigate last March.

Early in the seventies, or even before, William and Elizabeth Hobson had desired to visit America, but the duties of home, the cares of the family, and the work before him prevented the carrying out of this concern. However, in the year 1900, he and his wife felt the time had come, and they were liberated for this important service. They visited eleven Yearly Meetings on that Continent, almost all the particular Meetings in California and Oregon, and a good proportion of those in Baltimore. Altogether fourteen months were thus occupied in happy, blessed service.

Of the close of his life, his daughter, Wilhelmina Clark, writes :—

“ My father was away from home during the last three weeks of his life. He went to Stafford on March 30th, for four Sundays ; but having

taken cold, returned on the 20th April, in a very serious state of health. He had been looking forward with much pleasure to attending the Quarterly Meeting at Reigate on the 24th, and continued to believe that he would be able to be there. He suffered no pain, but he wandered a good deal, preaching continually, even to the last day of his life. Those who were with him said it was a wonderful sight to see him lying there praising God, and exhorting those whom he believed were near him.

“ He passed away on the 23rd, dying as he had lived, serving his Master with all his might, quite forgetful of himself. One could not help wishing that the many beautiful and heartfelt appreciations, verbal or written, which followed his death could have been made known to him. In the very nature of things the alabaster box is only broken after death, and one is apt to think that the fragrance is wasted. But sweet as is the gratitude and praise of men, even that of a sinner turned from the error of his ways, is not the Master’s commendation more by far ? All who mourn his loss remember his kindly and genial nature, his willingness to do or to refrain from doing, his anxiety to seek out even the humblest of God’s creatures, to raise the fallen, comfort the mourner and strengthen the faint. Children of all ages were most attractive to him and his affection for them was always returned, there being a great deal of childlikeness in his own nature.

“ He was laid to rest in the beautiful burial ground in Reigate. As he would have wished, many of the usual outward signs of mourning were absent, and all felt that it would have been

out of place to put them on for this 'Guest of God.' The quiet simple procession of children and friends, the happy sunshine and spring flowers, the hymn at the graveside, and the gathering together of those who loved him were all in perfect accord with the nature and character of our dear father himself."

Arthur Dann, Dr Clark, and others bore loving witness to his devoted life ; and the former, who had followed him in America, to the warm appreciation of his and Elizabeth Hobson's service there. Many will echo what a friend writes : " His face, radiant with heavenly light, always made me realise that there was a joy and a place in serving the Lord far above all earthly joys."

One more gap has been made in the ranks on earth ; one more call is given to young lives to " follow up."

" Soldier of Christ, well done,
Rest from thy loved employ ;
The battle fought, the victory won,
Enter thy Master's joy."

SOPHIA HODGSON	60	13	6mo.	1912
<i>Ben Rhydding, Ilkley.</i>				
ELIZABETH HOGG	96	25	2mo.	1912
<i>Dublin.</i>				
MARY HOLDSWORTH	72	20	7mo.	1912
<i>Kings Norton.</i>				

GEORGE HOLME	69	4	4mo.	1912
<i>Kendal.</i>				
JOSEPH GREEN HOPKINS	71	24	8mo.	1912
<i>Lewes.</i> Minister.				
WILLIAM HOPWOOD	76	10	4mo.	1912
<i>Denton, Manchester.</i>				
CAROLINE HORNIMAN	56	18	2mo.	1912
<i>Bournville.</i> Widow of Henry Horniman.				
ADELIZA HUGHES	73	9	8mo.	1911
<i>Pennybont.</i> Wife of Wm. Hughes. Elder.				
MARY HULL	73	30	1mo.	1911
<i>At York.</i> Of <i>Tunbridge Wells Mtg.</i> Minister.				
HARRIET LYDIA HUNT	62	8	2mo.	1912
<i>Clevedon.</i> Wife of Octavius Hunt.				
JOHN LOVELL HURMAN	65	18	12mo.	1911
<i>Over Stowey.</i>				
WILLIAM HUTCHINSON	87	22	11mo.	1911
<i>Gunby, near Selby.</i> Elder.				

William Hutchinson was the son of John and Elizabeth Hutchinson, and was born in December, 1828, at Gedney, in Lincolnshire, where his ancestors had owned and farmed their land since the time of the Commonwealth. Entering Ackworth in the first year of the reign of Queen Victoria, he remained at school for about six years. There were no holidays then, and he only saw his mother once during the entire period.

After leaving Ackworth, he spent some years on his father's farm at Summercroft, near Selby, but, on his marriage he took a farm for himself at Thorpe Willoughby in the same district. Eight years later he removed to a farm at Gunby, where he spent the rest of his long life, and where he greatly distinguished himself as an agriculturalist, more especially, perhaps, as a breeder of short-horn cattle, some of which were even sent across the Atlantic.

From the earliest years of his residence at Gunby, he began to take that keen and active interest in public affairs which characterised him throughout the whole of his career; and it can have been given to few men to render to their fellows more excellent and conspicuous service. Coming from that sturdy race of yeomen who did so much for England during that period of storm and stress in which were laid the true foundations of civil and religious freedom, he was of that vigorous and independent type of Englishman who dares anything for the good or the betterment of those about him, without regard of creed or social distinction.

But, as those who knew him best can testify, the Society of Friends and his beloved Ackworth School occupied the foremost place in his regard. He always considered that they had the first claim on his service, and it may be said that his public

life was fitted into such time as remained. But in every department of his work, whether on the farm or in the committee-room, on the bench or on the platform, he was emphatically one who never lost sight of the injunction, "Whatsoever thy hand findeth to do, do it with thy might."

William Hutchinson's first public appointment was in 1865, when he was elected one of the Guardians of the Poor for the Howden Union, ultimately becoming Chairman of the Board, and retaining his membership for the rest of his life. As Chairman of the old Highway Board, and later as the representative of the Bubwith Division of the East Riding County Council, he did most useful work, not for the immediate neighbourhood only, but for the whole county, during a long course of years; and there was no more zealous and impartial member of the East Riding Bench of Magistrates. A capable speaker and writer, all philanthropic institutions found in him a sympathetic friend. He was an earnest supporter of the British and Foreign Bible Society, and, strong teetotaller that he was, no movement appealed to him with greater force than the cause of Temperance, of which he was an able advocate and exponent.

An ardent politician, he rendered yeoman's service to the Liberal cause, never straying from the well-defined path of his own innate

convictions, pursuing his way heroically, steadily and fearlessly, sometimes quite alone, yet always undismayed, feeling sure that truth and righteousness would triumph in the end.

A member of the Committee for more than half a century, he took a very warm interest in the affairs of Ackworth School, devoting much time and thought to its interests. He always greatly enjoyed his periodic visits, and he used to say that of all the many committees on which he had served, there was none like that of his old school. Its standard was, in his view, so much higher, the feeling of love and forbearance attending its deliberations so much deeper, and the single-mindedness of its members so much more marked than on any other similar body that he had known. On the other hand, his genial temperament and kindly heart endeared him to all who worked with him, while even those who came but little in contact with him were struck by his distinct and interesting personality.

His work for the Society of Friends was no less faithful and devoted, and it has been said of him that he was always happier when he was doing than when he was talking. He served as Clerk of his Monthly and Preparative Meetings, and he was for some time a Member of the Meeting for Sufferings. He often took vocal part in his own Meeting for Worship, and his ministry is

described as being "very beautiful, always short, clear, helpful and to the point, with no attempt at oratory, but nevertheless very telling."

At no time in the whole course of his long career was the fine strain of William Hutchinson's character more strikingly shewn than when that career was drawing to a close. By nature somewhat impulsive and impatient, the beautiful spirit of patience and cheerfulness with which he bore the increasing weakness of that last long year of suffering and weariness, and faced the trial of having to give up his much-loved work on behalf of others, will never be forgotten by those who were privileged to witness it. To the very last he spoke of hoping to get back to work, but there was never a word of rebellion or regret. It may be truly said that his life was his best sermon.

LUCY ELEANOR IMPEY	12	12	12mo.	1911
<i>Colchester.</i> Daughter of Frederick Paul and Lucy Isabel Impey.				
MARGARET JACKSON	53	11	7mo.	1912
<i>Derby.</i> Elder.				
SARAH JAMES	74	27	4mo.	1912
<i>Cheltenham.</i> Widow of John James.				
JAMES JENKINS	48	5	11mo.	1911
<i>Swansea.</i>				
WILLIAM JENKINSON	71	24	4mo.	1912
Died at <i>Lancaster.</i> Interred at <i>Kendal.</i>				

LOUISA KAYE	70	14	10mo.	1911	
<i>Harrogate. Minister.</i>					
THOMAS KERR	69	12	10mo.	1911	
<i>Drummond, Moy.</i>					
ALLEN COOPER KIRK	65	7	1mo.	1912	
<i>Derby.</i>					
CHARLES GRAHAM KNIGHT	34	22	6mo.	1912	
<i>Chorlton-cum-Hardy, near Manchester. Son of Henry Charles Knight, died as the result of injuries received while cycling.</i>					
MARTHA KNIGHT	72	30	5mo.	1912	
<i>Moseley, near Birmingham. Of Wilmslow. Wife of Matthew Knight.</i>					
HAROLD SAUL LABREY	34	5	6mo.	1911	
<i>Leeds.</i>					
LYDIA LAYCOCK	71	21	6mo.	1911	
<i>Shipley, near Bradford. Widow of Samuel Laycock.</i>					
MARGARET JANE LEE	48	16	2mo.	1912	
<i>Sunderland. Wife of Arthur Lee.</i>					
MARK LEICESTER	77	6	8mo.	1912	
<i>Birkenhead.</i>					
FREDERIC LEMERE	77	5	7mo.	1911	
<i>Didsbury.</i>					
ERIC LINNEY	36	1	6mo.	1912	
<i>Of Guildford. At York.</i>					
MARY LITTLEBOY	89	3	1mo.	1912	
<i>Newport Pagnell. Widow of Richard Littleboy.</i>					

FREDERICK JOHN LONGMAN

90 31 5mo. 1912

Baldock

SUSANNAH LONGMAN

64 11 6mo. 1912

Hull.

WILLIAM LORD

69 11 7mo. 1911

Oldham.

SARAH ANNE LYE

73 29 9mo. 1912

Leeds. Wife of Thomas Lye.

JOSEPH MACQUILLAN

86 27 1mo. 1912

Great Clonard, Co. Wexford. Elder.

ELIZABETH MACPHERSON

58 17 10mo. 1911

Saltcoats. Wife of Donald Macpherson.

LOUISA MALCOMSON

78 13 12mo. 1911

Dublin. Widow of Robert Malcomson. Of *Clonmel.*

CAROLINE MARRIAGE

86 15 1mo. 1912

Chelmsford. Widow of Henry Marriage.

HENRY MARRIAGE

77 27 5mo. 1912

Chelmsford. Died at *Southend-on-Sea.*

ELIZA MARSH

83 10 5mo. 1912

London. Widow of Joseph G. Marsh. Minister.

GRACE MASON

12 28 2mo. 1912

Saffron Walden School. Of *Suining, Western China.* Daughter of Isaac and Esther L. Mason.

JAMES MASON

61 3 10mo. 1911

Cardiff.

ELLEN MAY 74 1 4mo. 1912

Of Reigate. Died at Southport.

GLADYS ELEANOR MAYO 9 22 8mo. 1912

Leeds. Daughter of George W. and Sarah A. Mayo.

HELEN MCEWAN 17 8 2mo. 1912

South Shields. Daughter of Helen B. and the late John W. McEwan.

WALTER McLAREN, M.P. 59 29 6mo. 1912

London.

The life of Walter S. B. McLaren did, not lie very much with Friends, though in many respects it was much in accord with their principles.

His mother, Priscilla McLaren, the sister of John Bright, was always a Friend at heart, although, according to the unwise practice of the Society 60 or 70 years ago, she was disowned in consequence of her marriage with an excellent man who happened to be a Presbyterian. Walter McLaren was married at Meeting, and his membership appears to have been valued. His life was for many years a strenuous one, partly from exigencies of business, but no pressure of that kind, and no political engagements stood in the way of thought or personal effort for people who were in difficulty or for good causes that were not popular. Many have said that he never appeared to think of himself.

He twice represented Crewe in Parliament, from 1886 to 1895, and again from 1910 to his death in 1912. It was in political work that he thought he could best serve the principles he loved, and the course he took on more than one question was such as could not have been followed by anyone in whose mind the thought of personal success had a place. In the earlier years he was a moving spirit in the struggle against vicious legislation in England, and especially in India.

Throughout his active life he was a most devoted worker and a powerful speaker in the movement for giving the rights of citizenship to women, and as such will be long remembered by those who had the happiness of working with him.

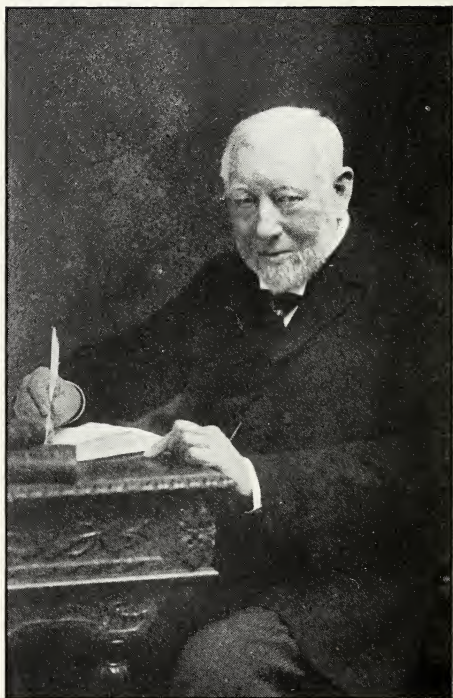
MARY ANNE McLEAN 59 1 1mo. 1912
Jesmond, Newcastle-on-Tyne. Widow of George W. McLean.

STEPHEN MELVIN (formerly PUDNEY)
 54 20 3mo. 1911
Colyton, New Zealand.

MARIA BRADLEY MENNELL 69 25 2mo. 1912
Croydon. Wife of Henry T. Mennell.

REBECCA ISAAC MERRYWEATHER
 87 17 1mo. 1912
Sedgley, Staffordshire. Widow of John S. Merryweather.

SARAH ANNIE MITTON	—	8	12mo.	1911
<i>Belfast.</i> Wife of James Mitton.				
MARIA MOORE	92	6	11mo.	1911
<i>Waterford.</i>				
CHARLES ERNEST MORLAND	46	28	2mo.	1912
<i>Zanzibar.</i>				
ELIZABETH MORLEY	87	23	1mo.	1912
<i>Woodbridge.</i> Widow of Joseph Roberts Morley. Elder.				
JANE MORRIS	82	6	8mo.	1912
<i>Bournbrook, near Birmingham.</i> Wife of Timothy Morris.				
ELIZABETH MOSES	45	8	11mo.	1911
<i>Bessbrook.</i> Daughter of John and Eleanor Moses.				
SARAH MOSS	88	16	2mo.	1912
<i>Llandaff.</i> Widow of Samuel Moss.				
HARRIET EMMA NELSON	66	6	4mo.	1912
<i>Ashford.</i> Widow of James Nelson.				
GEORGE WILLIAM NEWSAM	44	2	3mo.	1912
<i>Stamford Hill, N.</i>				
SARAH NEWTON	87	6	7mo.	1912
<i>Ambergate, Derbyshire.</i> Widow of Isaac Newton.				
THOMAS NICKALLS	93	22	7mo.	1912
<i>Ashford.</i> Elder.				



WILLIAM GREGORY NORRIS

WILLIAM GREGORY NORRIS 81 8 12mo. 1911
Coalbrookdale and Weston-s-Mare. Elder.

William Gregory Norris, as a man and a citizen, a philanthropist and a magistrate, the managing head of a great business firm, and an active and zealous member of the Society of Friends, was emphatically one of those who

“ . . . laboured in their sphere, as men who live
In the delight that work alone can give.”

Born at Coalbrookdale, in 1829, the son of William and Ann Norris, he was educated partly at the old private school of Longfield, at Sidcot, and partly at Ackworth, which he left in 1844. Four years later he entered the service of the Coalbrookdale Iron Company, with which he was connected for the rest of his days, working with earnest zeal in practically every grade of official life in turn, and ultimately, in 1881, becoming Managing Director.

In 1853, he married Emma Williams Steed, who, by her devotion and whole-hearted assistance, aided and shared all his philanthropic interests and sympathies, especially, perhaps, his care for everything relating to the welfare of the poor, and whose death in 1899, was deeply mourned in the district.

Like his father before him, William G. Norris had a warm love for his native place, a love which

he retained to the end of his long life, and which he showed in the most marked and practical manner by his generous support of all movements, both in "the Dale" and its neighbourhood, designed to benefit his fellow-men. Whilst entering heartily into the many philanthropic objects of the Society, his interests extended far beyond its borders, and he took an active part in the work of the British and Foreign Bible Society, of the Guardians of the Poor of the Madeley Union and of the Educational Boards of the district. He was an especially keen educationalist, supporting, by advice and by pecuniary aid, the various Elementary Schools of the neighbourhood; while the local School of Science and Art may almost be said to have owed its existence to his personal efforts and his generosity. His liberality, indeed, was extended to all alike, irrespective of class or creed. The funds for the enlargement of the Parish Churchyard, for the restoration of the bells, for the establishment of the Park in Dawley, and for the support of the Dispensary at Iron-Bridge, all received generous aid from him. He will be sadly missed and mourned, too, by many a sick and needy soul, to whom he was so ready to extend a helping hand in time of trouble. Made a magistrate so far back as 1869, he was senior member of the Bench at the time of his death;

and his wise judgment, sound legal knowledge and just administration were always greatly valued by his colleagues.

A strong characteristic of his daily life was a keen sense of duty in the discharge of his many engagements. And his kind and gracious hospitality and his thoughtful consideration for his work-people endeared him to all with whom he came in contact. A deep thinker and a great reader, endowed also with an ardent love of nature, his was a striking personality, held in high esteem by all his friends and neighbours. From middle life he was much tried by asthma, and a good deal of his work was done under considerable difficulties. During the last eighteen months of his life he passed through much suffering, which, however, was faced with wonderful calmness and fortitude, and endured with marvellous patience.

His death occurred at Weston-super-Mare, where he had spent a considerable part of his later years. A member of Weston Meeting writes :—

“During his residence amongst us, W. G. Norris took a warm interest in our Meeting, occasionally reading a portion of Scripture very acceptably in our Meetings for Worship.

“The sympathetic side of his character, which was a marked feature, soon showed itself towards our members, and he quickly gained

our esteem and affection, and, although latterly unable to meet much with us, his death is felt to be a great loss to our little community."

He was buried at Coalbrookdale, by the side of his beloved wife, in a spot surrounded by the graves of relatives and friends. The funeral was attended by a large gathering, embracing many shades of religious thought, not a few people having come from a great distance in order to be present; and many earnest testimonies were borne to the sterling worth of our late friend, and to the very real affection with which he was regarded. William G. Norris was not one who talked much on religion. His religion was shown by actions rather than by words, being, it may be, like the gentle theologian of the *Tales of the Wayside Inn*, who thought

" . . . the deed and not the creed
Would help us in our utmost need."

THOMAS ALEXANDER OLIVER

49 1 6mo. 1912

Harpurley, near Manchester.

SOPHIA ORCHARD 89 31 12mo. 1910

Bristol.

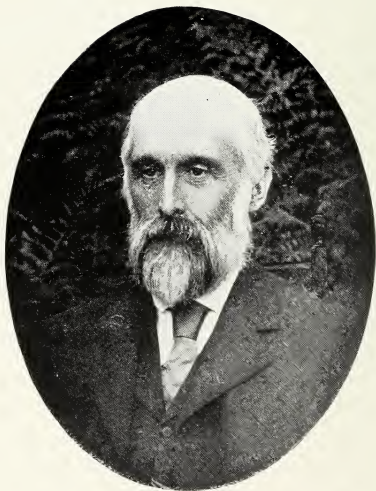
HANNAH BENJAMIN PALFERMAN

63 16 9mo. 1912

Barrow-in-Furness. Wife of James Palferman.

ADAM CALVERT PATTISON 66 14 1mo. 1912

Dublin.



EDWARD PEARSON

ANN JANE PATTINSON	71	26	5mo.	1912
<i>Middleton-in-Teesdale.</i>	Widow of Joseph			
Pattinson.				
ANNA MARIA PAYNE	82	16	2mo.	1912
<i>Sibford Ferris.</i>	Elder.			
EDWARD PEARSON	75	4	3mo.	1912
<i>Wilmslow.</i>				

The parents of Edward Pearson were persons of strong religious convictions and force of character, who had each at considerable sacrifice left the Church of England to join Friends. He was born in Manchester on the 12th of 11mo., 1836, in the troubled time of the Beaconite controversy, the influence of which undoubtedly left its impress on his character, his father and mother being among those who were then lost to the Society.

In 1845, a great sorrow befel the family in the loss of three little daughters by scarlet fever within a few weeks of each other. And in the winter of the same year the father and mother and three remaining children removed to Wilmslow, Cheshire, 12 miles from Manchester. This place continued to be Edward Pearson's home to the end of his days.

His father took an active part in public life, and was a friend of Richard Cobden, who said that he owed to Benjamin Pearson his education in the principles of Free Trade ; and the influence

of his and kindred minds, and the discussion of Peace, Temperance and other social and political questions, helped to lay the foundations of the boy's character. His tastes were literary and scientific, and he was the youngest of the 25 original students who entered Owen's College, Manchester, early in 1851. He was looking forward to a professional career, when his father's failing health necessitated his relinquishing this hope in order to help him in the business, and his father's death in 1857, obliged him to take up at the age of 19, the full burden of an active commercial life, as partner in one of the oldest firms in the woollen trade in Manchester.

Edward Pearson as a youth attended the services of the Congregational Chapel and of the Church of England, but at the age of 21, under the influence of Joseph Thorp, an intimate friend of his father's, he claimed his birthright membership in our Society, of which he continued a loyal and active member. Several years before this, he had begun Sunday School teaching, and his weekly Bible-class was to the end one of the deepest interests of his life.

As a young boy, he signed the Total Abstinence Pledge, and became interested in the Temperance Cause, of which, in its personal, religious and legislative aspects, he was both by voice and pen an untiring advocate. In 1864, he established

in Wilmslow, and maintained for some years, a public-house without intoxicating drinks, contemporaneously with the initiation of the "British Workman" movement. He was for 45 years a member of the Executive of the United Kingdom Alliance, giving unstintingly of his time and strength to this work, being deeply convinced that the power of the Liquor Traffic is the greatest hindrance to the spread of the Kingdom of God.

His interest in home and foreign mission-work was also great; the Manchester City Mission, of which his father was one of the founders, had his warm support, and he was one of the Friends on the original Committee which developed into the Friends' Foreign Mission Association.

His marriage in 1873, with Ellen Clare, eldest daughter of William Miller of Edinburgh, who accompanied Eli and Sybil Jones in their pioneer visits to Syria and Palestine in 1867, 1868 and 1869, drew him into close connection with the Friends' Syrian Mission. He acted jointly with the late Wm. C. Allen as its treasurer until 1889, and continued an active member of the Committee until its amalgamation with the Friends' Foreign Mission Association in 1898, becoming after that date a consultative member of the Board. "He was"—to quote the words of one associated with

him in this work—"a man of warm sympathies and strong independent views, courageous, and very loyal to Christ. Long laid aside by illness, he retained to the last his interest in the missionary work of Friends, upholding the various fields and many of the individual missionaries in daily prayerful remembrance."

His religious life had a deep foundation in the strong evangelical influence of his father and mother, and in his own early personal realization of the truth that "Christ Jesus came into the world to save sinners." At the same time, his vigorous intellect made him deeply interested in religious and theological works of many schools of thought, from which his keen critical faculty helped him to gather and assimilate what was good; and he delighted in passing on to others any fresh light received, which might help their faith and elucidate the Bible truths which were precious to himself. He began to take part in the vocal service of our Meetings soon after joining Friends, and continued to exercise his gift in the ministry both in his own Society and among other religious bodies. His business engagements led him for many years to travel extensively in Great Britain and Ireland, and in his way he visited a great many of our Meetings, always ready to help in his Master's service in them, and in Sunday Schools and Bible-classes. His

lectures and addresses on religious, literary and scientific subjects in various places were sources of great interest both to himself and his hearers, and for many years he was a frequent contributor to the *Friends' Quarterly Examiner* and other papers. He was a valued member of Cheshire Monthly Meeting, which he served as Clerk for six years, and as Treasurer for over twenty years, all his work being characterized by "an infinite capacity for taking pains."

Edward Pearson formed close friendships with Isaac Brown, Joseph S. Sewell and other worthies of our Society, and was also, through his mother's family, intimate with the Newmans, John Henry (afterwards Cardinal) Newman and his brother Francis, for whom he had a warm regard, as well as with Dr Dale of Birmingham, Percy Bunting, fellow student with him at Owen's College, and many others. His mind was thus brought into contact with other very varied minds, and his love of nature, of the fine arts and of poetry, as well as of astronomy, meteorology and other sciences helped him in his strenuous business life and social and political work—all being undertaken in a desire for the spread of the Kingdom of God.

The strain of an anxious business life, the intervals of which were filled up with work for others, proved too great as he advanced in age,

and in 1907, he was suddenly prostrated by a severe attack of congestion of the brain, from which he never fully recovered. Incapacitated for business, he was for a time still able, to some extent, to enjoy his enforced leisure, and to the last he kept in touch with the events of the day, by reading his daily paper, books bearing on the history, geography and archæology of Bible Lands, and reports of the mission-fields throughout the world, which always had his liveliest interest ; he was also engaged in studying his Greek Bible until within a few days of the end.

The loss of his only son after many months' illness, in the autumn of 1910, followed within a few weeks by that of his only sister, bore heavily on his failing health, and for the last eighteen months of his life his physical and intellectual powers gradually ebbed away, until, on the 4th of 3rd month, 1912, his spirit passed into the more immediate presence of Him whom in youth and in the strength of his manhood he had loved and served.

“ Safe home, safe home in port !
Rent cordage, shattered deck,
Torn sails, provisions short,
And only not a wreck.
But oh ! the joy upon the shore,
To tell our voyage perils o'er.

“ The prize, the prize secure !
 The athlete nearly fell,
 Bare all he could endure,
 And bare not always well.
 But he may smile at troubles gone,
 Who sets the victor-garland on.

“ The lamb is in the fold,
 In perfect safety penn'd,
 The lion once had hold,
 And thought to make an end ;
 But One came by with wounded side,
 And for the sheep the Shepherd died.”

ANNA LOUISA PEASE	48	20	10mo.	1911	
<i>South Bedburn, near Bishop Auckland.</i>					
MARY PERKINS	83	25	12mo.	1911	
<i>Taunton.</i> Wife of Hugh Perkins.					
ABRAHAM PHILLIPS	54	5	5mo.	1912	
<i>Lozells, Birmingham.</i>					
MARK PHILLIPS	69	14	3mo.	1912	
<i>Dewsbury.</i>					
ALICE PIM	74	9	10mo.	1912	
<i>Bonaven, Belfast.</i> Wife of John Pim.					
CAROLINE POTTER	92	10	6mo.	1912	
<i>Torquay.</i>					
DAISY PUMPHREY	31	17	5mo.	1912	
<i>Heaton, Bradford.</i> Wife of Hubert Pumphrey.					

SAMUEL BAKER PUMPHREY 86 30 3mo. 1912
Winscombe.

Samuel Baker Pumphrey, the son of Josiah and Rebecca Baker Pumphrey, was born in Birmingham on the 30th of March, 1826. By his death, Sidcot Meeting, to whose neighbourhood he removed a quarter of a century ago, has lost its oldest member, and will long miss the venerable and familiar figure of one of its most regular attenders. As, throughout the whole of his commercial career, his upright and consistent way of life had won the respect of all who came in contact with him, so the gentleness that characterized his closing days, and the sunshine that seemed to radiate from his serene and happy spirit—qualities that struck even the most casual acquaintance—endeared him to those who were privileged to count him on their list of friends.

A severe attack of illness soon after leaving Ackworth School debarred him from joining in games and athletic exercises, but being clever with his hands, his leisure was early directed to mechanical pursuits, for which, in common with his brothers, he showed remarkable aptitude, especially as a skilful and ingenious worker in metal. Almost to the close of his long life he took a keen interest in the lathes and other appliances of his workshop, many of whose fittings had been not only devised but constructed by

himself. His inventive faculty was of great service in improving the machinery employed in the two businesses in which he was engaged, the making of hooks and eyes, in partnership with his brother Charles, and the manufacture of rubber goods, in which he was associated with his friend Samuel Price.

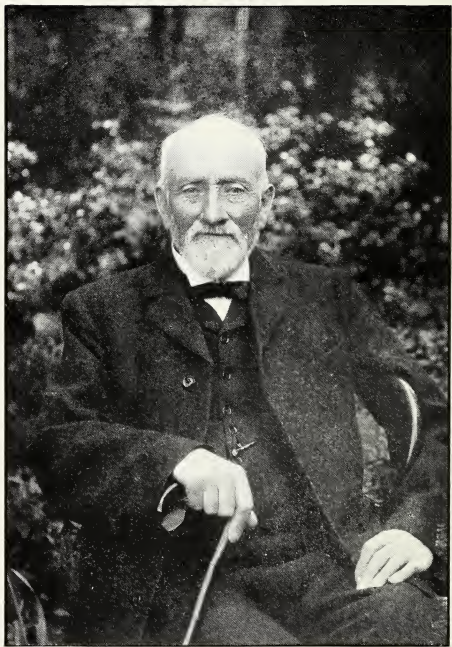
His business relations were invariably characterized by the strictest integrity. A Friend who knew him well, and who was closely connected with him in mercantile affairs, speaks of him as a man of unfaltering uprightness and straightforward dealing, who would prefer to suffer any pecuniary loss rather than consent to a course of action which did not seem to him to be perfectly fair and honourable; and who, in days when secret commissions were only too common in trade, resolutely set his face against what is now an illegal practice, and would always risk losing a good customer rather than soil his hands with what he rightly regarded as neither more nor less than bribery.

He was twice married, first on April 6th, 1853, to Anne, daughter of William and Eliza King, who died four years later, leaving him with a baby-girl; and secondly, on October 6th, 1858, to Priscilla Hannah daughter of John and Mildred Merryweather. The early years of this second union were a time of much anxiety to

Samuel Pumphrey, owing to his wife's serious and long-continued illness. But the trial was borne with patience and cheerfulness in the unshaken belief that the marriage was of the Divine ordering ; and his tender solicitude for her comfort, throughout their long companionship of close on fifty years, was in turn rewarded by unstinted affection.

Retiring from business in 1887, he left Birmingham and migrated to Somerset, settling first at Churchill, and later at Sidcot, where he continued to take—as from comparatively early manhood he always had taken—a warm interest in all that concerned the work of the Society, filling at various times the offices of Elder and Overseer, and diligently attending and taking part in Meetings for Discipline as they came in course. Between the years 1875 and 1890, he accompanied his wife in a series of religious visits to the Meetings comprised in several of the Quarterly Meetings in England, and to those throughout Ireland ; and although he only very occasionally took any vocal part in Meetings for Worship, he entered fully with her into sympathy with the Friends with whom they were brought in contact.

In happy freedom from business cares, yet active and vigorous until almost the very last, amid the mellowing influences of pleasant



ALFRED RANSOM

environment and quiet country life, and cheered by the bright companionship of a devoted daughter, Samuel Pumphrey spent the tranquil evening of his days. After an illness of some weeks' duration, borne with the patience and fortitude which had always characterized him, with words of prayer on his lips, even in hours of semi-consciousness, and at times showing that he clearly foresaw the approaching end of his long life, he passed peacefully away on the evening of his eighty-sixth birthday.

SUSAN RAMSEY	77	15	6mo.	1912
<i>Grange, Moy. Died at Belfast.</i>				
ALFRED RANSOM	90	14	12mo.	1911
<i>Hitchin.</i>				

Alfred Ransom was born at Hitchin on July 20th, 1821, and was the son of John and Hannah Ransom (née Burgess). He was fifth in descent from Richard Ransom, a miller of North Walsham Norfolk, who, born in the year 1649, the closing year of the reign of Charles I., "was convinced of the Truth" about 1676, underwent nearly fifteen years' imprisonment "for Truth's sake," and died in Bristol in 1716. Richard Ransom's son, Joseph, was the ancestor of the Hitchin Ransoms and a younger son, Robert, of the Ipswich Ransomes. Joseph Ransom, born 1687, settled at Hitchin, and for two centuries the family has

been actively associated with the work of Friends in that town.

Alfred Ransom married in 1849, Lucy (daughter of William and Priscilla Manser of Hertford), who died in 1903, at the age of 89. They had five children, three of whom survive. Alfred Ransom experienced within a few years the sadness of parting with his son-in-law (1901), his wife (1903), his elder son, who followed his father's occupation, and his daughter-in-law (1904), and his youngest daughter (in 1908). These swiftly succeeding sorrows were borne with patience and resignation, and with the recognition that all things work together for good to those that love God.

During his active business life he was engaged chiefly in farming, and took a keen interest in everything connected with agricultural pursuits. His occupation gave him opportunity for cultivating a taste for natural history, and, being a close observer, he was an authority on the birds and the plants of the district. His interest in gardening was maintained to the last. As long as he was able, he would walk round his grounds, pointing out to his guests the many rare and beautiful plants which were constantly being added. Farmers are usually early risers, and Alfred Ransom was no exception in this respect. To advanced age he continued the practice of

his life, even when unable to wander out into fields and garden in the early morning. Regularity of living conduced, doubtless, to the good health that he enjoyed.

Throughout their married life, Alfred and Lucy Ransom were diligent members of our Society, attending its Meetings for Church Affairs with great regularity, and giving their time unsparingly to the work of the Church. Alfred Ransom long held the offices of Elder and Overseer, and, though not a Recorded Minister, he from time to time had a share in the vocal service of his Meeting. Quite apart from any official position, he gave help as a wise counsellor, to many who sought his aid. His judgment was good, whether expressed in broad general lines, or in reference to details, to which he was accustomed to give the closest attention, and of which he always had a clear grasp. It was not merely in his Monthly and Quarterly Meeting that his influence was felt. He attended the Yearly Meeting through a long course of years, until an increased difficulty in hearing prevented his following its deliberations. It was the same with the Meeting for Sufferings, of which he was long an appointed member. He served on many of its Committees, and gave especially valuable assistance in matters of finance, and the management of the Devonshire House premises. Of the

Associations connected with the Society, none received more cordial support than the Friends' Foreign Mission Association, which in its early years had its headquarters at Hitchin, its work at that time relating chiefly to the Missions in Madagascar and India. Later on, after the office was removed from Hitchin to London, the position of his son-in-law, Watson Grace, as Secretary of the Friends' Foreign Mission Association, kept him still in very close touch with its operations.

His sympathies were by no means confined to philanthropic work under the direct guidance of Friends, but extended to the Bible Society, the Promotion of Peace and Social Purity, and the extinction of Slavery and the Opium Traffic ; whilst Band of Hope and Total Abstinence work lay especially near his heart. Many meetings for local Temperance workers, as well as other gatherings, were held in the beautiful grounds at Benslow, where large numbers enjoyed the generous hospitality of the host and hostess.

Although brought up in an agricultural district, in which, in his younger days, it was difficult to close a bargain without the customary glass, Alfred Ransom was for the last 40 years or so of his life a total abstainer. He was for a good many years President of the local Temperance Society, and at the time when there was violent opposition to the temperance cause in Hitchin,

his influence and personal adhesion stood the Society in good stead, and for its strong position at the present time it is deeply indebted to his continuous support. He continued to show great interest in its work, and even when prevented by age and failing health from taking an active part, he still assisted the Society by sending out a large amount of literature.

Alfred Ransom did yeoman service in municipal work in his membership of the Local Board, as the governing body of the town was then called. Here, again, his practical knowledge of farming, of building and construction of works, combined with his experience in finance, proved invaluable. He was also deeply interested in politics.

With his years his character mellowed, as should be the case with all of us. If, in younger and middle life his inflexible love of justice and, adherence to conviction gave an impression of sternness, his later years will leave one of gentleness, courtesy and sweetness, yet with the same unswerving tenacity of purpose and conviction.

His long life of service for the Society of Friends and mankind was fittingly summed up on his memorial card, in the words of Paul with regard to David, who "After he had served his own generation, by the will of God fell on sleep."

MARY E. RAWNSLEY	29	13	6mo.	1911
<i>Horsforth, near Leeds. Daughter of Joseph and Jane Ann Rawnsley.</i>				
CHARLES J. RAY	52	10	1mo.	1912
<i>Headingley, Leeds.</i>				
WALTER JOSEPH READ	21	14	12mo.	1911
<i>Reading. Died in Berkshire Hospital.</i>				
ELLEN ROBINSON	71	6	3mo.	1912
<i>Liverpool. Minister.</i>				

When the news came that Ellen Robinson had passed from amongst us, it seemed at first hardly possible to think of her as one for whom life's tasks were over. Though for years she had been in very frail health, she was full of life in the truest sense, clear and strong in intellect, wise in judgment, quick and warm in sympathy, and active in work for others. What her departure means is making itself understood more fully as one field after another in which she laboured is brought before us. Within the Society of Friends she had a unique place ; and in the world of public life, most of all as a leading and gifted Peace advocate, her part was at least equally distinguished.

Both by natural gifts and by the occupations of her earlier life she was eminently fitted to influence others, and in a wider sphere than many



ELLEN ROBINSON

can reach. Born in Liverpool, in 1840, she received a more liberal education than was common at the time ; including two years at school at Neuwied, on the Rhine. Later, she was prepared to enter for the first Women's University examination held in England, with only twenty to thirty other students as her companions ; and passed with honours. In after life she was always a keen advocate of the higher education of women, realising how much the education of girls was often neglected in comparison with that of their brothers.

During the earlier years of her active life, Ellen Robinson gave her energies to the arduous but fruitful work of teaching the young : first in private families, and later in an important and successful boarding school, of which her sister Louisa and she were the proprietors. This work, besides its own value, was specially calculated to develop her powers of clear thought and lucid expression, and to strengthen and enrich the faculty of sympathetic insight into the minds of others, which proved itself later to be a very precious endowment. Further, she possessed what no training can give—a rare gift of eloquence ; the more persuasive because it was the perfectly natural outcome of deep feeling held under firm control. A strong sense of justice and an unusual courage still further qualified her for

the invaluable work by which her name is best known, and by her whole personality she was eminently fitted for service within the Society of Friends. This latter work began on a modest scale. In 1876, she started a Meeting for the children of Friends ; next year she was made Clerk of the Women's M.M. (Hardshaw West), and in the following years took considerable part in the affairs of the Meeting, and was one of the leaders in setting on foot some mission and philanthropic work in connection with the Meeting in Hunter Street. During these years she not infrequently took a vocal part in Meetings, and in 1885 was recorded a Minister.

We have of late years witnessed changes so important in the practice of the ministry, making for a revival of the gift, that it is a little difficult for the present generation to understand how warmly, twenty or thirty years ago, thoughtful younger Friends welcomed the clear and logical expression of broad views of Christian teaching, when such utterances were made effective by profound conviction and a true and living inspiration. Of this type was Ellen Robinson's ministry; she always considered it to be of the "teaching" character, and therefore felt it right to give much thought beforehand to her subject; and the sense of liberty to do this greatly enhanced the value of her service. Further, she made it her

duty carefully to study the best results of modern thought, so that she might be as well equipped as possible for work of such profound importance. The value of her ministry was further increased by a loving graciousness in private intercourse which endeared her to the young ; the more so that her kindliness was not merely general, but recognised the personality of each. This was united with the ability to enter sympathetically into the difficulties of immature and perplexed thinkers. Her ministry in her own Meeting will be very sorely missed ; and all the more because it had continued with at least equal impressiveness and spiritual power almost to the end.

For many years Ellen Robinson gave much service to the Society on committees of various kinds ; especially in the Meeting for Sufferings, on the Home Mission Committee and the Peace Committee of the Meeting for Sufferings. Her clearness of apprehension, sound judgment and sympathetic mind, with her keen sense of justice, leading to a careful respect for the views of others, even when differing from her own, were valuable qualifications for such work.

All that made for vitality and progress within the Society or without interested her. She attended the Home Mission Conference at Manchester in 1895, and wrote of it as “ a time of breaking of fetters, and bringing in of fresh life

and light." She was also present at the York Conference on the ministry, being lodged, as she noted with interest, in the house where John Woolman died. Both sides of the question at issue were carefully considered before she reached her own conclusion, which was favourable to the retention of the practice of recording.

It was not till the year 1886, when she was forty-six years of age, that the most distinctive work of Ellen Robinson's life was entered on. Probably neither she herself, nor any of her friends, foresaw all that it would lead to, when in that year she began to give public addresses on International Peace.

To this work much of her earlier life had been leading. Besides her school days abroad, the fact that an elder brother held the post of British Consul in Holland, led to frequent visits to the Continent, with such special opportunities of real intercourse as are seldom afforded by any mere tour. Naturally, the same brilliant gifts which were so invaluable at home, were no less helpful when the time came to use them abroad ; such use being made possible by a familiar knowledge of French and German. In England, and before long in Scotland and Ireland, her powers were quickly recognised ; and she was eagerly sought for as a speaker in all parts. The number of addresses given

annually rapidly rose, till after three years they had reached the number of one hundred and sixteen. In this year, 1889, she and her sister retired from school-keeping, and Ellen Robinson was able to devote herself more exclusively to public and society work.

In 1894, she was invited to become Secretary of the Peace Union, which office she held with great acceptance till failing health obliged her, in 1903, to resign the post. Long after this, however, her work for Peace continued, often almost as actively as ever. The record for 1905, after a serious heart attack in the early part of the year, is as follows :—Attendance at the Meeting of the Berne Bureau in May ; then Yearly Meeting at Leeds, with a visit to Hull for Y.M. Sunday ; National Peace Congress at Bristol ; International Peace Congress at Lucerne, encountering a stormy passage back from the Continent to fulfil an engagement at home. She always suffered much from sea-sickness, and with a serious form of heart disease, some element of risk must have been added. Next year there were similar Continental and other engagements, and active work at home, including forty-six addresses on Peace. She was much interested in Sir H. Campbell-Bannerman's suggestion of a League of Peace among the nations, and sometimes took it as the subject of an address at this time.

In the midst of all this strenuous work, Ellen Robinson found time and energy for other interests, some of them closely akin to the subjects she had most at heart—as the work of the Women's Liberal Associations, to which bodies she was able most effectively to present the claims of the Peace question. She was a strong, but calm and temperate advocate of women's suffrage, on constitutional lines. Her mind seemed always alert, and ready to receive as well as to give out. Happily, too, she was able to unbend, and to enjoy keenly, when not engrossed with sad or perplexing matters. Her conversation was brightened by a playful humour, which, however, she could never introduce into her Peace addresses; the subject was too solemn.

Our dear Friend's interest in life being many-sided, she was able to deal with the great question of Peace in many aspects. Thoroughly womanly, and of a sensitive nature, though as far as possible from being weakly emotional, she realised acutely, and helped others to realise the suffering and horror of the battle-field. A close student of politics and impressed with the need for social betterment, she was able to bring her knowledge and thought on these matters to bear on other sides of the question; and always she was ready to show, in an impressive way, the antagonism between Christian ideals and the Christian spirit

and the spirit of Militarism. The maltreatment of weaker peoples by the stronger aroused her sorrowful indignation ; she would never have welcomed as a true peace a state of quiescence founded on the suppression of the weak. Yet she was always careful not to seem to approve of armed resistance, even in a good cause. Fully recognising the difficulty of some borderland questions, when seen from the practical side, and abstaining from over-theorising, she would conclude, as she did in a letter written after last year's railway strike and its sequel : " Yet I cannot conceive of anyone holding Friends' convictions as to Christ's teaching, deliberately learning to take the life of a fellow man, or putting himself in a position where he may be bound to do so."

Perhaps Ellen Robinson's finest work was done in addressing working men ; it was a delight to witness the enthusiasm aroused on these occasions. She addressed such gatherings very frequently, sometimes in their own Labour churches, sometimes in P.S.A. or Brotherhood Meetings or Adult Schools ; or, again, she would meet companies of workers in factories during their breakfast or dinner-hour. She was at home with audiences of thousands, and was able to move them as one ; her clear and pleasant voice and charm of manner adding to the force of her appeal.

In the midst of all this splendidly successful work came the heavy blow of the South African War. It was a deep grief to her, as to many others, but she felt it wrong simply to bend before the storm, and, faithful to her sense of duty, she raised her protest for national righteousness, not without cost.

Her connection with the Peace Union led to the further extension of her influence in London and its neighbourhood, and facilitated visits to the Continent in connection with the International Peace Congresses, and the meetings of the Berne Bureau. Of these visits a valued colleague writes :—

“ She attended most of the Congresses of the present series, which began in 1889 (except the two held in America), down to Milan in 1906. She was always a welcome and by no means a silent member, taking her part on the preparatory Commissions (Committees), as well as in the debates in the full sessions of the Congress, frequently addressing the meetings in French, and occasionally in German. It is not too much to say that, probably, she was as much esteemed and admired by the Continental pacifists as by her fellow-workers in England. Her gracious presence and commanding eloquence always told, and there was general regret when failing health caused her to resign her position on the Committee of the Berne Bureau, and later, to be absent from the Congresses.”

When one remembers what these Continental gatherings are—the proceedings of the Committees, especially, conducted most often in French; the members drawn from various nations, largely Southern, alert, eager, fluent, sensitive, sometimes impatient—it will be obvious that to win such golden opinions from colleagues of this type and under these circumstances required no everyday qualifications. Tact, especially, was needed; and quiet self-possession and courtesy towards others, however different their point of view from her own. The breadth of mind which enabled Ellen Robinson to appreciate the difficulties of thoughtful people at home served her well in this intercourse with pacifists abroad, whose views of the Peace question are sometimes very far from coinciding with ours. Yet, with all this, she was able to express her own convictions, not only clearly but with authority. It is needless to say that, as representing the Society of Friends in Continental gatherings, her work was beyond all price.

Besides attendance at these regular gatherings, Ellen Robinson, while Secretary of the Peace Union, entered into helpful connection with French women, at a time when the relations between France and England were less cordial than at present. In 1895, a sympathetic Letter to the Women of France, drawn up by

her, was extensively signed by representative women in England, after which it was distributed by friendly hands across the Channel, Ellen Robinson herself visiting Paris more than once to help in the arrangements. Various replies were received, one of those most valued being a charming little letter by a group of school-girls.

In 1895, she addressed in French a large and very interesting conference on various women's questions at Versailles, and impressed this gathering as she did others.

Though Ellen Robinson's most brilliant work for Peace was done by her spoken appeals, her pen was used in the cause with excellent effect. The little manual, *Is there not a Better Way?* has had a very wide circulation; a small booklet for children, *War with our Neighbours*, stands, perhaps, next; and many other more occasional publications might be mentioned.

The time came at last when, in 1909, speaking in public was practically forbidden by her medical adviser. The privation was cheerfully accepted, though keenly felt, as those privileged with her confidence could sometimes perceive. But service for others was by no means laid aside. In 1908, she had been elected a member of the Board of Guardians; this work, being carried on near home and requiring little effort of voice, was

still possible, and she entered heartily into it from the beginning, adding Committee work to attendance at full meetings of the Board.

When an election again took place, Ellen Robinson retired, acting on medical advice ; but her services were so much valued that the Board co-opted her. This invitation was irresistible, and she continued to serve to the very end. It was after a morning spent in this work that, while resting in her chair, she quietly passed away in sleep. No dismissal could have been more gentle. There had lately been apparent a certain ripening of Christian character, an added gentleness, a new beauty of the soul, gained as her physical power grew less.

We think of her now, not as dead but as living with a greater fulness of life, and active in happier and still more fruitful fields of service.

HARRIET ROGERS	69	8	4mo.	1912
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Watford.

ROBERT ROPER	48	probably in	12mo.	1911
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Of Cardiff. Drowned at sea between Leith and Philadelphia.

ELIZABETH ROSE	64	13	11mo.	1911
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Birmingham.

HENRY ROSLING	83	11	10mo.	1911
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Durdans, Reigate.

JANE BRAY ROW	86	13	11mo.	1911
<i>Perran-ar-Worthall.</i> Widow of Matthew Row.				
SARAH WATKINS ROWNTREE				
	54	31	8mo.	1912
<i>Scarborough.</i> Wife of Allan Rowntree.				
SAMUEL SABIN	59	3	3mo.	1912
<i>Darlaston.</i>				
HENRY INGALTON SANDERS				
	74	17	2mo.	1912
<i>Southampton.</i>				
GEORGE SANDY	77	15	2mo.	1912
<i>Stafford.</i>				
SARAH SATTERTHWAITE	82	6	2mo.	1912
<i>Birkdale, Southport.</i>				
FREDERIC SEEBOHM	78	6	2mo.	1912
<i>Hitchin.</i>				

The death of Frederic Seebohm has removed from among us one of the most distinguished Quakers of our time. Great in heart and great in mind, he was greatest of all in that combination of the two which makes the true historian, the real lover of the truth and the practical mystic and seeker. He was at once a model citizen and a historian with a world-wide reputation. And although, particularly in his later years, he took relatively little part in the actual

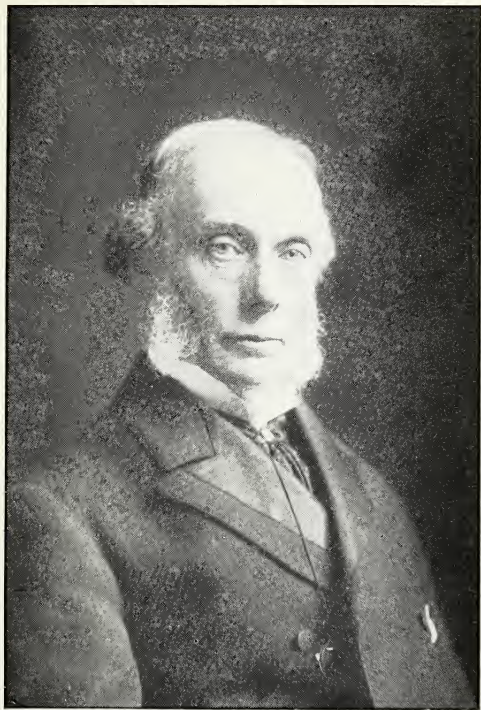


Photo. by

Elliott & Fry.

FREDERIC SEEBOHM

work of the Society of Friends beyond the confines of his own Meeting, he showed himself in many ways an almost ideal Quaker, being himself a remarkable embodiment of all that is best and highest in Quaker character and tradition. In an age of self-advertisement and notoriety, he remained a steadfast and immovable witness to true modesty, gentleness and dignity. Though possessing immense stores of power and latent faculty, he possessed still more and in still higher degree the spiritual sense, reverence and the desire to seek after truth. By his life he was a great exponent of the doctrine of the Inward Light, and all those who knew him will place him without hesitation among those choice Quaker spirits who, although humble and unassuming, have been true national possessions.

Born at Bradford in 1833, he came of a stock which was Swedish in origin but had settled in Germany. His immediate ancestors, on both sides, were Friends. His grandfather, Ludwig Seeböhm, was manager of the springs at Pyrmont for the Prince of Waldeck. It was from there that his father, Benjamin Seeböhm,—who was born in 1798, at Friedensthal, at the foot of the Königsberg—came to England as a boy in 1814, entered the wool trade in Yorkshire, and afterwards married Esther Wheeler of Hitchin, in 1831. His grandfather, Ludwig Seeböhm, was

one of a little company of Christians in Pymont who, owing largely to the ministry of Stephen Grellet, became connected with the Society in England. His mother was a descendant of the Joshua Wheeler who was imprisoned for conscience sake in Bedford Jail with John Bunyan, and her mother was a daughter of William Tuke, founder of the Retreat and of the Friends' schools at York.

When he was two years old, his parents removed to Horton Grange, a little farm a mile and a half out of Bradford. Here his childhood was spent, and this house and garden contributed to the healthy enjoyment of a most happy boyhood, rich in helpful and gracious influences. His father initiated him and his brothers into the mysteries of natural history, mechanics and carpentry. There were also long drives to Monthly and Quarterly Meetings at York, Leeds and Huddersfield, or up the Dales to Skipton, Bentham and Settle. There were the long winter evenings occupied with reading aloud or working at little models or netting. There were also the father's frequent travels in the ministry, some of them prolonged—one to America lasting nearly five years. There was the living and continued interest in the welfare of neighbouring Friends and of the beloved Society, and, above all, there was the wonderful Quaker atmosphere of a home

of simplicity, of integrity, of intellectual stimulus and of deep spirituality. These things all left their mark on the boy who was to become a historian. No less was the impression made upon him by the goodness and courage of his mother and by the strong, reverent character of his father, whose charitable and broad-minded view of religion and whose love of truth and love of books descended direct to his son.

As a boy, Frederic Seeböhm was sent to the Friends' School at York, and he subsequently studied law at the Middle Temple, under Joseph Bevan Braithwaite. He was called to the Bar in 1856, and practiced for a short time. In 1857, however, he relinquished the profession of law and entered the bank of Sharples and Exton, marrying Mary Ann, the daughter of William Exton. After his marriage, he took up his abode in the house of his wife's family in Bancroft, Hitchin, a house which became his delightful home for more than half a century. Sound in business and wise in counsel, he was eminently successful as a financier ; and when Sharples and Company was amalgamated with other banks as Barclay and Company, he became a valued director of the Company. He served as President of the Institute of Bankers, and was widely consulted as an expert on financial affairs.

But Frederic Seebohm was something much more than a banker. He became, as the *Times* says : “ a brilliant representative of a type of *savant* which seems almost peculiar to England—namely, the business man who takes up problems of investigation, not as a hobby, but as a labour of love. It is sufficient to mention Grote, Lord Avebury and Sir John Evans, besides Seebohm, in order to give an idea of the value of this class of scholar. They certainly make up by freshness and originality for whatever they may have lacked in the way of educational opportunities.” And again : “ It can scarcely be doubted that in the person of Frederic Seebohm, England has lost one of her most original and attractive writers in the field of social science.” Whilst, therefore, it is as a historian that his name will be remembered in the world, he will be thought of in his own town and among his own people as a just man, an educationalist and a wise counsellor. He endeared himself to the people of Hitchin and to those whom he welcomed to his home, not alone by the particular and invaluable services which he rendered to each and all who sought his help, but by his gentleness and geniality and by the inspiration of his spirit of reverence. It was characteristic of his work and influence, that, while spreading themselves into so many universal fields of thought, they ever radiated

from the particular plot of earth where life had stationed him. The pulse of History was, for him, still beating in the life and problems of his own town and country. He discovered the remote and even prehistoric past still recorded in the fields and boundaries of his own neighbourhood. Chance geological discoveries of well-sinkers within a mile of his house spoke to him of the story of the planet. The unearthing of the remains of palæolithic man in or near his own grounds opened for him a chapter in the story of the ascent of man, which was still for him the supreme object of endeavour.

To spend a few days in his home or even to call for an hour's talk, was to be at once brought nearer to the facts of life and to be lifted out of the common-place and trivial. His tall and slender figure, the strong yet tender lines of his features, his rich but sensitive voice, and the singularly graceful action which often accompanied his speech, made one feel in the presence of something finer than earth's common clay. But his natural atmosphere of distinction both of mind and manner were never such as to silence or over-awe, for he had those quick responsive sympathies which draw the best out of us all, and he did not seem so much to rise above as to lift his listener with him into heights where life is purer, greater and more real.

Up to middle age he took a prominent part in politics on the Liberal side, and, before the Redistribution Act of 1884, was prospective candidate for Hertfordshire in association with the Hon. Henry Cowper. Dissenting, like John Bright, from Gladstone's first Home Rule Bill, he left the Liberal Party in 1886, and as a Liberal Unionist, he thereafter used his influence on the Conservative side, though remaining a staunch Free Trader. He was a good and valued speaker, with an incisive delivery, but it was his sincerity, and the fairness no less than the clearness of his arguments, which chiefly impressed his hearers.

His interest in social affairs was shown in many directions. He was a Justice of the Peace, a Member of the Board of Guardians from 1877 to 1894, when he succeeded James Hack Tuke as Treasurer, and a Member, since 1903, of the County Education Committee. He was the first Chairman of the local Education Sub-Committee from 1903 to 1908, when he resigned on account of ill-health, being succeeded by his son. His greatest work for local education, however, was done as Governor of the Hitchin Grammar Schools, the rapid progress of which, from the date of the new foundation in 1889, has been largely due to his generous financial aid and to his invaluable advice and encouragement. He gave the site for the new Girls' School on Windmill

Hill, and even during his last days he was considering plans for a new Technical School for the town. Other interests were the new schools at Letchworth, of which he was manager, and the Hitchin Adult School, of which he was president for some years. He was closely associated with the Savings Bank and the Penny Savings Bank, and he was one of the townsmen to whom Hitchin owes the site on which the Town Hall is built.

It is, however, as a historian that Frederic Seebohm will be remembered. His first great book, *The Oxford Reformers*, was an appreciation of the history, character, spirit and scope of labour of Colet, Erasmus and Sir Thomas More, a scholarly and finished piece of work, all the more remarkable as coming from a man not yet five and thirty years old, and whose educational advantages had, on account of his Quakerism, been comparatively limited and circumscribed. Some seven years later, and pursuing the same subject, he issued his well-known little handbook on the *Era of the Protestant Revolution*. This was a general review in small compass of the whole theme, and has been widely used as a text-book. It dealt first with the state of Christendom, and then with the Protestant Revolution, which was but one wave of the advancing tide of modern civilisation, which, as the author showed, broke in the French Revolution nearly three hundred years later.

As time went on, Frederic Seebohm's attention was drawn away from the history of religious reform towards the scientific study of economic history. He saw how vague was the knowledge of the conditions of English rural life, and how even leading politicians and constitutional historians were satisfied with more or less unreliable generalities. His work on the *English Village Community* was the ripe product of some fifteen years of study. According to a recent critic, "Seebohm succeeded in putting before the public in a perfectly concrete form, the conditions under which England had lived for a thousand years—the open field system, with its intermixture of strips, compulsory rotation of crops, common pasture, etc." These practices were traced from the known to the unknown, from their survivals at the present day to the time of the Saxons, the Romans and the Britons. The book created a great sensation, chiefly through the vivid way in which it illustrated the actual working of communal husbandry. This work was followed by others on *The Tribal System of Wales* and on *Tribal Custom in Anglo-Saxon Law*. In the former, chiefly by the help of fourteenth-century evidence, drawn mainly from Anglesea and Denbigh, he propounded a clue to the understanding of Welsh laws, which had seemed an almost hopeless puzzle to previous investigators. Recognition

of his scholarly work came to him in the shape of the honorary degrees of LL.D. of Edinburgh, the D.Litt. of Oxford and the Litt.D. of Cambridge.

What has been called "modern thought" claimed at one time much attention from him. So far back as 1876, he published for private circulation a small volume entitled *The Christian Hypothesis*, in which he stated the problems raised by the difficulties which have arisen in recent times with regard to faith in Christianity. That it was printed for private circulation was eminently characteristic. The demand of the scholar and scientist to construct upon nothing less secure than first-hand observation was a deep-seated instinct in him. And his theories, however interesting, were not publicly advanced until they had been scrupulously and scientifically tested. But his love of verification was as the love not of a journeyman but of an artist. He saw each fragment of fact or possible feature of a whole; and one of the charms of intimacy with him was the almost boyish zest with which he would describe some new line of investigation, and the great possible field of truth which it promised to lay bare. From the beginning to the end, from earliest youth, he was a reverent, fearless seeker after and lover of the truth, and this was his chief characteristic. He found unities where others only saw diversities, and

mighty tendencies where others saw apparent drift. Building patiently and soberly, there was always before him the great vision. Down through the long years, even to the dark portal, he lived the brave life of the hungry discoverer, a splendid worker, a gentle lover—alert, keen, seeking, chivalrous, modest, courageous; still hopeful; still with his face to the light; and always with his feet on the rock and a bright flame of faith in his heart. His interest in the vital things of life and his concern for all that affected the welfare of his fellow men never left him. William Blake died singing of the things he saw in heaven. But Frederic Seebohm died speaking his own pure thoughts and memories and purposes of earth, which was still for him the gate of all that is true and beautiful.

The burial of such a man is not a day for wailing, and those who gathered in the quiet graveyard at Hitchin realised that it could be an occasion of thanksgiving and even of contentment, a day of resignation to the will of the Most High. The keen sense of grief which so many felt was uplifted if not lost in the sense of gratitude for such a man and such a life. And there were some there who saw not a vision of death, but a vision of the life of man, what it had been, what it might be; and they saw, too, a vision of man's work. The last farewell and the

last great offices were said by his son, Hugh Seebohm, who, standing at the head of the grave, read the opening verses of the *In Memoriam*, and Carlyle's translation of Goethe's lines :—

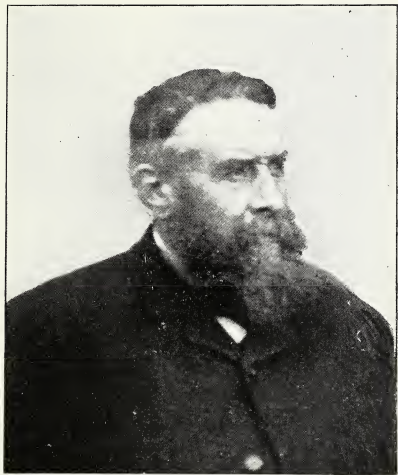
The Mason's ways are
A type of existence,
And his persistence
Is as the days are
Of men in this world.
The future hides in it
Gladness and sorrow ;
We press still thorow,
Nought that abides in it
Daunting us,—onward.
And solemn before us,
Veiled, the dark Portal,
Goal of all mortal :—
Stars silent rest o'er us,
Graves under us silent !
While earnest thou gazest
Comes boding of terror,
Comes phantom and error,
Perplexes the bravest
With doubt and misgiving.
But heard are the voices—
Heard are the Sages,
The Worlds and the Ages :
“ *Choose well ; your choice is
Brief and yet endless :*
“ *Here eyes do regard you,
In Eternity's stillness ;
Here is all fulness,
Ye brave, to reward you ;
Work and despair not.*”

THOMAS SEEKINGS 59 29 12mo. 1911
Earith, Hunts.

ABRAHAM SHACKLETON 84 29 5mo. 1912
Dublin.

Abraham Shackleton, of Dublin, who passed away at his residence, 23 York Road, Rathmines, on the 29th of May, 1912, was one of the best known and most conspicuous members of the Society of Friends in Ireland.

He was the eldest son of George and Hannah Shackleton, *née* Fisher, of Ballitore, Co. Kildare, where he was born in the year 1827. His ancestors had made this little village famous in many ways, since the first Abraham Shackleton came with his wife from Yorkshire in 1726, and established Ballitore School, so long a familiar name in Irish Quaker history, and where so many distinguished men, from Edmund Burke onwards, as well as a considerable number of Friends of successive generations, received their education. Richard Shackleton, the son of the founder of the School, was a man of marked ability and varied talents, and completed his education at Trinity College, Dublin—at that time a very unusual experience for a Quaker youth. Under his management the school attained its highest fame, and his friendship and correspondence with



ABRAHAM SHACKLETON
(Taken fifteen years ago).

Edmund Burke, who had been his school-fellow, continued to the close of his life.

His daughter, Mary Leadbeater, wife of William Leadbeater, was the authoress of the well-known volumes, *Annals of Ballitore*, in which are presented pictures and sketches of Irish village life in the eighteenth century, as well as a careful record of the events culminating in the disastrous rebellion of 1798, and the changes which followed, and containing stores of information for the historian and moralist. Other members of the family also displayed literary talent, and Ballitore School naturally attracted from time to time the attention and presence of distinguished visitors to the little village—otherwise remote and inconspicuous—serving to make it, in some sense in the minds of not a few, a classic spot. These influences continued until the School ceased to exist, shortly before 1840, and even lingered for some time afterwards.

In this atmosphere and among these surroundings Abraham Shackleton (named after his grandfather, the son of Edmund Burke's friend), spent his earlier years. His education commenced in a small school in Ballitore conducted by Thomas Noble Cole, a learned and studious Friend, whose wife, Elizabeth, was a daughter of William and Mary Leadbeater. He subsequently

spent some years at a private school in Falmouth, conducted by Lovell Squire, where he made the acquaintance of the Foxes and other Friends in the vicinity. He always looked back with appreciation and gratitude to the time spent at Falmouth, not only for the sound education received, but for the influence which his master exerted upon his character, and for the pleasant social intercourse which he enjoyed. Letters written at this period still extant show him to have been a singularly studious and observant lad, subject also to serious religious impressions. His interest in wild flowers and field botany, which some of his children well remember in connection with many country walks and rambles with them in later life, had evidently begun before his Cornish experiences. It was, however, no doubt increased by the "wild plants" of which he writes shortly after his arrival at Falmouth as being "quite new" to him, and very soon he announces his appointment to the office of "assistant-curator in botany"

He notes the difference between the "system of teaching" under his new instructors and what he had been accustomed to, expresses his admiration for the patience shown by his master, and sums up his new experiences by the comment, "School is just like a little world." He frequently alludes in his letters to what has taken

place in Meeting—to the coming and going of ministers—and mentions with much appreciation the interest in his spiritual well-being shown by one or two Friends in particular. There are also accounts of “Polytechnic Lectures,” of the “Davy Lamp,” and in November, 1841, he describes the celebrations at Falmouth in honour of the birth of “Prince Albert Edward, Prince of Wales and Duke of Cornwall.”

Entering on the active duties of life, he soon became an energetic and successful merchant, and was the senior member of a large firm of Flour Millers, a business in which he followed his father, who owned extensive mills in Ballitore. He early displayed a capacity for public life, and until increasing years and the need of rest withdrew him from some spheres of activity, he occupied a prominent place in public and political affairs in Dublin. His sympathies with the toiling masses of society were deep and sincere, and he was ready to take part in almost every industrial or other movement intended for the help and uplifting of his fellow-men. He had much sympathy with and interest in all those aspirations and projects which go under the comprehensive appellation of “Socialism,” although he recognised the difficulties involved in any extensive scheme of “State-Socialism.” In an address which he delivered as Vice-President to the

members of the Dublin Friends' Institute in October, 1874, he said :—

“Just as the patriarchal forms of social life, deemed moral in a past day, are now, and rightly so, counted immoral, so we cannot doubt our present system of competitive life, based upon the principle of *self* before our neighbour, is incompatible with the higher morality and purer maxims inculcated by the greatest moral teacher the world has ever seen or heard. I cannot see how we can shut our eyes to the facts that our present social arrangements are incompatible with Christ's teaching; that if it be a truth that it is our duty to love our neighbour as ourselves, a system which depends upon loving ourselves *better* than our neighbour must be ultimately supplanted by some system consistent with this truth. That if it be true that we should give to him that asketh and lend to him that would borrow of us, some system of social life must be possible for men, in the future, in which the necessity does not exist to act exactly contrary to these maxims. . . . Aspirations in this direction are generally thought to be utopian and chimerical; so also a vision of the present attainments of civilization, imperfect though they still are, might have been ridiculed if pointed to by those living in earlier stages of social development. Attempts to realize some of them have often been made, and hitherto have ended in failure, but as wisdom and knowledge increase, it is surely not absurd to look forward to further social improvement.”

Nearly 40 years later (in August, 1911), within a year of his death, he wrote to *The*

Friend in a very similar strain concerning the "Ethics of Business."

Abraham Shackleton gave a great deal of time and thought to work in connection with the Dublin Hospitals. He served for many years on the Committee of the Dublin Hospital Sunday Fund, and was for nearly 40 years an active and keenly interested member of the Managing Committee of the Cork Street Fever Hospital.

A total abstainer from his early youth, he for many years threw the whole weight of his influence into the support of the various measures of Temperance, and was instrumental in contributing to the achievement of almost every success that has been obtained in that direction, especially as regards Sunday Closing and the restriction of fresh licenses. He was deeply interested in questions of land tenure and reform, and from early years he was an earnest advocate of the rights and claims of tenants, and especially of the smaller and poorer occupiers of land. He lived to see a great amelioration in this respect in the condition of vast numbers of his fellow-countrymen.

In politics Abraham Shackleton was a convinced Nationalist and Home-Ruler, and was accustomed to state his views with the utmost plainness and sincerity, even in circumstances

where those views were distinctly unpopular. The honesty of his convictions was, however, so apparent, that many of those who most differed from him could feel as he did, that such differences should make no change in the cordiality of their personal relations.

From an early period he was a warm supporter of the Women's Suffrage Movement, and consistently advocated the view that women were equally entitled with men to make their influence felt in legislation and in all the great questions of life.

He was elected a member of the Corporation of Dublin in 1878, and took an active part in its proceedings for a number of years. He maintained an energetic warfare against inertia and corruption in civic and other affairs, and often provoked hostility by his unreserved plainness of speech, so that on one occasion he referred to himself as the "best hated man in Dublin." He has been well described as a "born fighter," but the keen sense of humour which was one of his characteristics carried him through many difficulties.

Though an ardent reformer, Abraham Shackleton was no iconoclast, and could reverence and appreciate the value of old landmarks and memorials of bygone days. When some improvements were proposed in the Council

which involved the destruction of almost the only remaining portion of the ancient City Walls of Dublin, including an open archway known as "St. Audoen's Arch," it was through his initiative and influence that the plans were altered and that this interesting relic was preserved. Again, when it was proposed by the Government to build a new Museum and Library on the open green known as the "Leinster Lawn," in front of what was once the residence of the Dukes of Leinster (now the Royal Dublin Society House), he, on his own responsibility, summoned a meeting of citizens, who protested so successfully against this proposal, that the original plan was abandoned and a more suitable site for the buildings chosen.

For many years Abraham Shackleton was a Poor Law Guardian of one of the Dublin Unions, and was full of sympathetic interest in its inmates, and especially for the women and children, on behalf of whom he laboured unceasingly for the improvement of their condition. He took a leading part in the reform of the system of nursing, when Roman Catholic "Sisters of Mercy" and Protestant "Deaconesses" were introduced into the Infirmary to replace the utterly inefficient pauper nurses. But it was amongst the children that his interest was keenest, and some who have now reached middle life

testify to their appreciation of his fatherly friendship and interest in their lives. They still speak of their happy recollections of his visits to the children in the Workhouse on Sunday mornings, and recall the delights of the excursions which he and his friend, the late Samuel Bewley, Junior—in all these matters his warm co-adjutor—organised every summer for the children, collecting the money for the necessary expenses amongst their friends. His interest in the children of the Dublin poor was by no means confined to those who were inmates of the Workhouses. In his daily walks to his place of business, through some of the back streets and slums of the city, he was constantly and sympathetically noting the lives and doings of the children. On his return home he would often have incidents—humorous or pathetic—to relate concerning them.

Throughout his long life he was warmly attached to the Society of Friends, and he greatly valued his membership. In early and middle life he took considerable part in its affairs, and was a regular attender at its Meetings. Although in later years, from various causes, he had ceased to take much active part, he hardly ever failed to attend Quarterly and Yearly Meetings when possible, and he sometimes spoke on subjects which specially appealed to him.

In 1860, Abraham Shackleton was married to Anna Webb, daughter of William and Maria Webb, of Dublin, the latter being the authoress of those well-known Quaker biographies, "The Fells of Swarthmoor Hall" and "The Penns and Penningtons of the 17th century." The first ten years of his married life were spent at "Guisebank" (The Mill House), Ballitore, where five of his six children were born; and in 1870, he removed with his family to the neighbourhood of Dublin. His first wife died in 1888, and some years afterwards he married Anne Harvey Walpole, daughter of Thomas S. and Elizabeth Harvey, of Waterford, who survives him.

Some of the same influences which surrounded Abraham Shackleton's own adolescence surrounded also that of his children, to whom he was ever a loving father and friend. He was throughout his life an excellent correspondent, and greatly enjoyed writing and receiving letters; and when in later life his family became scattered, he carried on with each of them a close and regular correspondence, taking a minute interest in all the concerns of their lives, and conversing with them in his letters about all his own affairs. This enjoyment in correspondence filled with interest and occupation the last two or three years of his life, when for the first time since boyhood he found himself

to a great extent free from the cares and occupations of business. He now carried on constant correspondence, not only with absent members of his own family, but with many friends and acquaintances with whom he had mutual interests—or differences—on social and religious questions.

Amongst the friends of his later years were many young people—children and grand-children of those he had known in former days. These, as well as his old friends, he greatly enjoyed receiving in his little study—its walls crowded with portraits, not only of his own relatives and personal friends—but of public men of widely differing schools of thought. Arthur Balfour and Bonar Law were to be seen there, as well as W. E. Gladstone, Lord Morley and John Redmond. Here, too, he loved to entertain his little grand-children, while they were still living near him, and to watch them playing with the toys which they well knew “Grandpapa” would produce for them out of his drawers.

For his children and for everyone, he encouraged a spirit of free enquiry, and an absence of merely conventional restraint in matters intellectual and spiritual. Fearless himself, in subjects of thought and research, never hesitating to give utterance to his own convictions, however different he might know them to be from those of the

person he was addressing, he sometimes gave quite an erroneous impression, and caused it to be thought that he considered religious principles and beliefs of less importance than they appeared to others. His one intolerance was for anything of the nature of insincerity or pretence, and this perhaps caused him not infrequently, in the course of conversation, to express less rather than more of what he believed and rested in.

To those who really knew him, Abraham Shackleton was an intensely religious man, one who was ever looking for more light upon the path of life, more of guidance, more of strength to fulfil the duties of the day, and who did not seek in vain.

Probably he was expressing his own deepest convictions when he described the leading idea of the earliest members and founders of the Society of Friends in the following words :—

“That every man, if he does but keep the eyes and ears of his soul, that is his conscience, open and attentive, may see for himself the rays of light which are ever pouring in on his soul from the eternal fountain of life and light, the Sun of Righteousness, the Source of all true wisdom and knowledge ; may hear for himself the voice of God, that same still small voice heard by the prophet of old upon the mountain.”
(Vice-President's Address to the Members of the Dublin Friends' Institute).

His last illness was of a prolonged and painful character, but often when not in acute suffering his mind was alert and vigorous until near the close. All his life he had been keenly interested in moral and religious questions, in education, and in the spread of knowledge and enlightenment; and these still occupied his mind when he was able to converse with his friends.

His favourite hymn, which was repeated at the graveside by an intimate friend, on the occasion of his funeral, was the well-known one by Bishop Walsham How, beginning :—

“ For all the Saints who from their labours rest,
Who Thee by faith before the world confess’d,
Thy name, O Jesu, be for ever blest,”

and towards the end, in the intervals of release from pain, some verses of this hymn were sometimes upon his lips, as if in inward communion.

Increasing weakness gradually supervened, till he passed quietly away on May 29th.

He was laid to rest on June 1st, in the Friends’ Cemetery, Temple Hill, Dublin, in the presence of a large gathering of his family and connections and friends, as well as of many of the public, who had long known and esteemed his upright character.

SARAH SHANNON	83	11	2mo.	1912
<i>Queenstown. Buried at Clonmel. Wife of James Shannon.</i>				
EMILY SHEWELL	89	5	5mo.	1912
<i>Lowestoft.</i>				
JOHN BOWMAN SHIPLEY	52	14	10mo.	1910
<i>Finchley.</i>				
ETHEL FLORENCE SHOLL	26	10	9mo.	1912
<i>Stratford. Daughter of Thomas and Martha S. Sholl.</i>				
WILLIAM SHUTTLEWORTH	69	4	9mo.	1912
<i>Colne.</i>				
SARAH HELEN SIMMONDS	86	1	2mo.	1912
<i>Tottenham. Widow of Joseph Simmonds.</i>				
HENRY SIMPSON	75	15	9mo.	1912
<i>Whitby.</i>				
MABEL WINIFRED SIMPSON	39	13	12mo.	1911
<i>Grays. Wife of Henry J. Simpson.</i>				
ISAAC SKINNER	68	9	5mo.	1912
<i>Osbaldwick, near York.</i>				
WILLIAM HENRY SINTON	70	22	3mo.	1912
<i>Tanderagee. Died at Crieff.</i>				
HENRY SLEIGH	79	23	1mo.	1912
<i>Moseley, Birmingham.</i>				

ARTHUR HOWARD SMEAL 20 4 7mo. 1912
Glasgow. Son of John C. and Mary H. Smeal.
 Drowned off *Kilcreggan*.

JOHN HENRY SMEE 79 2 2mo. 1912
Chiswick.

ANNE SMITH 69 3 11mo. 1911
Deptford. Widow of William Smith.

EDWARD SMITH 84 22 10mo. 1911
Belfast. Minister.

In the passing away of Edward Smith, Belfast Meeting has lost the Friend who sat at its head for over thirty years. Born in Doncaster in 1826, he was the third son of Henry and Maria Smith. As a young man he wrote in his diary : " The large family (of which I was the fifth) had been brought up with no common assiduity by most careful and affectionate parents." In later life, during his parents' declining years, he was the mainstay of the home. After some years at Ackworth School, he was apprenticed to Robert and William Marsh, Drapers, of Dorking. Subsequently he was with the Spences of North Shields, afterwards in Liverpool, and in 1869, he joined his brother Francis in business at Brighouse. While there he married Helen Marsh, eldest daughter of the Friend with whom he had served his apprenticeship at Dorking. In 1880,

on the dissolution of his partnership with his brother, he left Brighthouse to take a confidential position in the office of his brother-in-law, John Marsh, biscuit manufacturer, of Belfast. When the business grew, and was, in 1884, made a limited liability company, Edward Smith became a director, and so continued until his death.

Edward Smith lived a long and uneventful life. His story is not that of a conspicuous personality, but of a man who faithfully performed the day's work, day after day. Just and conscientious in his dealings, he was highly respected by all with whom he came in contact, and was much beloved by the staff with whom he worked. Moderation in all things, faithfulness, unselfishness and generous kindness to his relations were marked traits in his character.

When 23 years of age he wrote in his diary :

“ My shortcomings are great, but the forbearance of God is more astonishing, and my desires again return for more diligence unto holiness, even to bringing forth fruit into the glory of His name.”

On his 25th birthday he wrote :

“ Redeem the time. Use diligence. Pray for the light of God's Holy Spirit to guide unto all truth, and may my heart be sanctified through Grace. O that more of the leaven of the Spirit of Jesus were infused through my nature. O

that I were more entirely changed by a new birth unto righteousness. Keep me, O Heavenly Father, from the pollution of the world. Let not sin have dominion over me. Guide me by Thy mighty power from the allurements of the evil one, and preserve me unto the end."

About the age of 38 he passed through much conflict of spirit on feeling called to the public ministry, an experience very trying to one of so retiring a disposition. He first spoke at a small meeting called "The Wash," while on a walking tour in Derbyshire. He was recorded a Minister shortly after his removal to Brighouse, and he was warmly welcomed by Friends when, in 1880, he and his wife settled in Belfast, where there had been no acknowledged minister for some years. His voice was regularly heard in Meetings for Worship, and he delivered an encouraging and impressive address on the Tuesday previous to his death. It may be added that he maintained the practice of daily family reading and prayer until the last. A diligent attender of Meetings for Discipline, his short and pithy advice was very helpful. But although he was an acknowledged minister for about forty years, he never asked for a minute for service outside his own Meeting, and it may be said that he was comparatively little known to Friends beyond the pale of his own Monthly Meeting.

Although keenly interested in politics, he took no part in public life. He was a great reader, and had regular days for reading the different weekly periodicals. His chief hobby was the keeping of bees, and by his death Ireland has lost one of its ablest bee-masters. Amusing stories are told of how his own bees persisted in swarming on Sundays—an experience, by the way, well known to all who have much to do with hives. Not until a few months before his death did he ever lose a swarm. Quite recently, however, two swarms deserted him, thus fulfilling an Irish tradition.

Edward Smith dwelt much in his ministry on the mercy and love of God as revealed in Christ Jesus. Whilst deeply attached to the tenets of the Society of Friends, his sympathies were wide, and he was ever ready to recognize the good in other denominations. His sermons were concise and very helpful, increasingly so towards the end of his life. In the course of an address delivered some years ago, he pointed out that Courtesy should ever be one of the marks of a follower of Christ. All who knew him, even slightly, can recall what an example he himself was of this Christian virtue. The gentlest and most retiring of men, he could, when duty called, reprove in the spirit of love. His grasp of spiritual truths was such that it was next to impossible to doubt



ELIZABETH SOUTHALL

The eldest daughter of John and Hannah Southall, she was born in the house situated at the corner of Corn Market Square and Draper's Lane, Leominster, on August 29, 1823. Her mother, Hannah Burlingham, a highly cultivated and very interesting person, was the daughter of John Burlingham, a famous glover, who, it may be noted, was specially sent for to make gloves for King George III. A pair of these very gloves was recently shown at an exhibition in Worcester.

Hannah Southall, not being very strong, found her eldest daughter Elizabeth a great help in the bringing up and management of the two younger children, Henry and Hannah, the former of whom well remembers the kind care she took of them and her warm interest in their games and amusements.

During the latter part of her mother's life, and afterwards, when she kept house for her father, Elizabeth was a model housekeeper, not only in the ordinary provision for the wants of the family, but in the hospitality so frequently extended to Friends travelling in the ministry and to other guests from all parts of the country ; and many will remember her kind reception and her sweet smile of welcome to the old family houses at Almeley Wootton, near Eardisley, and " Farm," where it is said that John and Charles

Wesley were frequently entertained by her great-great-grandmother.

Although not quite so prominent in religious and public work as her late sister, Hannah, she was for many years, until memory failed her, a devoted Sunday School teacher to a class of young women ; and she was heart and soul at one with her sister in the evangelistic and temperance work which they undertook together. And to the very end of her long life, of little less than 90 years, there seemed to be no diminution in the respect and esteem in which she was held by her friends and neighbours.

A member of her Monthly Meeting says :—

“ Elizabeth Southall was a typical example of the characteristic type of Christian womanhood which the Society of Friends produced in a generation which has largely passed away. A well cultivated mind and a broad outlook made her a woman whose judgment could never be lightly set on one side. In her own Monthly Meeting, for many years, when Elizabeth Southall had expressed her view, there was little need of further discussion.

“ Brought up on the strict lines of the old *régime* of Quaker households, her sympathies widened with experience, and she gave her influence and encouragement to the many activities into which Friends have entered during the last forty or fifty years.

“ For many years she served her Meeting as an Elder, and was eminently suited for the duties of such a position. She commanded the respect of everyone in her circle and it was not difficult to defer to a judgment so well balanced and matured as hers.”

Another relative writes :—

“ She was not only a most hospitable and engaging hostess, she was an excellent and placid housekeeper, and her servants seemed to become even-tempered under her rule. Yet she was not only the mistress of a well-ordered house, she was a great reader and student, and entered with joyful appreciation into the literary and spiritual privileges of the middle of last century. It is difficult for those living now to understand the great and glorious surprises that saluted the minds and hearts and souls of those who were young at that time.

“ Carlyle and Ruskin, Wordsworth and Tennyson, Thackeray and Dickens, Darwin and Huxley, Robertson of Brighton, and F. D. Maurice, Canon Kingsley and Myers of Keswick, the Pilgrimage of Newman to the Vatican, the trend of thought towards Quakerism,—these names, these phrases represent each of them an explosive force, which left the young soul with its dwelling of convention and tradition in partial ruin, but revealed at the same time the house not made with hands, eternal in the heavens.

“ The character of Elizabeth Southall's father, a man of sound literary judgment and spiritual discernment, was revived in that of his

eldest daughter. She took full advantage of the era in which she lived, and of its exceptional privileges, and she grew thereby. She read with reverence, yet with discrimination; and having a heart at leisure from itself, she assimilated all that was valuable, and turned from the unprofitable. Her character gained greatly by this discipline. She was a delightful companion, a very loyal friend, and a real personality, yet humble and averse to every sort of display. In her case the joy of life was increased by a strong sense of humour.

“Industrious fingers accompanied this intellectual activity. Elizabeth Southall was constantly at work. If there was no one to read to her, she would prop up her book; and eyes and fingers would work alternately. The truth is not even thus fairly expressed. Having lost the sight of one eye through an accident in early childhood, she used the sight that remained to more advantage than most persons who possess unimpaired vision, and without complaining of her loss.”

She who in the days of her strength had ministered to others, was tenderly cared for in her declining years by a devoted companion. The end came on October 17, 1911, when, after a brief illness, she passed peacefully away, to enter, as we believe, on the fuller life above.

A beautiful life is ended *here*, but the memory of it remains, and as Wordsworth writes :

“ And when the stream
Which overflowed the soul was passed away,
A consciousness remained, that it had left
Deposited upon the silent shore
Of memory, images and precious thoughts,
That shall not die, and cannot be destroyed.”

MARY SOUTHERN 3 days 2 8mo. 1911
Leeds. Daughter of William R. and Lilian
Southern.

WILLIAM ALFRED SPAFFORD
63 23 12mo. 1911
Darlington.

The sudden death, in December of last year, of William Alfred Spafford, for more than thirty years head of the Darlington Training College for Elementary Teachers, is a blow whose effects will long be felt in Educational centres in the North of England. Many hundreds of teachers who were trained under the late Principal and his wife look back with gratitude to his able and inspiring guidance, his energy and enthusiasm, his kindness and courtesy, sympathy and patience.

It has been said of him, indeed, that kindness was the key-note of his character. His was the kindness of matured experience, with a broad mind for those still in the apprentice stage; a kindness that never failed, whether with a class of fifty or a class of one. To those who were

nearest to him, his bright and happy temperament was an unfailing source of joy and strength. No obstacle, no untoward event, no apparent failure seemed to daunt him: his firm belief in the ultimate triumph of good endowed him with courage and hope. His kind and loving spirit thought no wrong of those about him. His sympathy with those who were struggling and who were less fortunate than himself was ever ready, and was often shewn in a very practical and substantial manner, yet so unassumingly as to be quite unknown during his life-time even to his nearest and dearest.

His voice was heard with no uncertain sound in the educational world. The Elementary Teacher owes him no small debt of gratitude for his defence of the just claims on the community of those who performed what he considered the greatest service to the State. Having nothing mean or sordid in his nature, he did full justice to the value of the work that was done under his direction.

Born at Hull in 1848, he showed, as a young man, a characteristic love of study and a no less characteristic ambition to qualify himself to the best of his power for his future career. Having passed through the Borough Road Training College, and having then spent some time in teaching, he entered St. John's College, Cambridge, and took

his degree in 1879. In the same year he was appointed Tutor and Secretary at the British and Foreign School Society's recently established Training College, of which his future wife had already been for two years the Principal.

To a casual eye the College presents to-day practically the same appearance as it did thirty-three years ago, when William A. Spafford and his wife began their long professional career together. But hidden away behind the unchanged front are improvements and enlargements that have taken many years of thought and anxiety to accomplish. And this unobtrusive growth may be said to be typical of the minds that have produced it. For it is the product of a dual mind. Principal and Vice-Principal have worked together in complete sympathy and understanding, with the result that, at the close of their work, the very stones proclaim its excellence.

William A. Spafford had the temperament both of the idealist and the enthusiast, a temperament which helps to keep the heart young; and at the close of his long service he was still keenly interested in life, still ready to test the new, even although he might in the end be compelled to confess that the old was better. No doubt his hobbies served to keep him young. Travel, whether at home or abroad, in the English

Lake Country or in Switzerland, or Italy or Egypt, prepared for by much reading and followed up by lectures to students and others, was to him an unfailing source of joy. He delighted in open-air sports and in the study of nature.

His position in Darlington brought him into contact with many members of the families of Pease and Backhouse ; and in the early eighties, soon after his marriage, he joined Friends, eventually serving as Preparative Meeting Clerk. As Secretary of the Friends' Philosophical Society, he gave much time and thought to securing for the members the best available lecturers, and for many years he rarely missed a meeting of the Association. In educational circles his help was sought on many committees, but he would never join one unless he could see his way to regular attendance and more than nominal service. He was a member of the School Board until 1902, and was afterwards co-opted on the North Riding and the Darlington Education Committees. He was a joint founder with the late James T'anson of the fine local Technical College.

The task of presiding over a large residential institution, with its never ceasing responsibilities, was borne with apparent ease for many years by William Alfred and Fanny Stafford, but they had intimated their intention to retire from the

College in the summer of 1912. It may perhaps appear to some to be one of the ironies of life that he should be called away to higher service when within sight of that well-earned leisure which his cultured mind would so quickly have filled with new interests. And yet, as a former member of the College staff remarks, "It seems an easily understandable justice to him that his call was such a peaceful one that he simply finished his work and then went home!"

His is indeed no mean monument. It stands, an abiding, undying influence, in the minds and hearts of hundreds, who, in their turn, daily re-echo that influence through the young lives of thousands who are committed to their care.

MARY SPARKES	66	23	2mo.	1912
<i>Exeter. Died at Barnstaple.</i>				

JOHN THOMAS SPEAK	52	4	4mo.	1912
<i>Harborne, Birmingham.</i>				

ANNIE SPENCER	91	4	2mo.	1912
<i>Ireleth, near Ulverston. Widow of Peter Spencer.</i>				

The parents of Annie Spencer, who was born at Cromford, in Derbyshire in the year 1820, were not connected with Friends. But a warm friendship with the Howitts and with some of the Burtts and others, after her marriage to Peter

Spencer in 1850, brought her a good deal under Quaker influence, an influence which was doubtless strengthened by a decided originality of thought, by breadth of religious view combined with a deep love of Christ and desire to do His will, and by her innate dislike of too rigid lines of dogma, and she herself was a member of our Society for the last 23 years of her life, attending the Meeting at Swarthmore as often as her health, her household duties and the distance from her home permitted.

Her father died when she was little more than an infant, and her childhood was passed at the home of her grandfather, William Kidd, who had been agent for Sir Richard Arkwright, the inventor of the famous *Spinning Jenny*, and whose great factory had been established at Cromford. When she was no more than five, she was, it is said, in great request in the village as a newspaper reader ; and even at that early age there awoke in her heart that intense sympathy with poverty and sorrow and with the victims of sin and oppression which remained with her throughout the whole course of her long life.

After her husband's appointment as permanent inspector of the Barrow Water Works at Ireleth, there was a great development of the mining industry in the neighbourhood. Iron-works were started, and there was a large influx

into the district of miners and furnace-men from Staffordshire and elsewhere. Now began the strenuous work of Annie Spencer's life. There was much overcrowding in the village, with many consequent evils and great drunkenness. And, full as her hands already were with the care of a young family, she started a Band of Hope, organised an Adult Temperance Society, formed classes, and arranged for the holding of unsectarian religious services, and all in her own house. No outsiders knew at the time, and few ever fully appreciated the extent of her devotion to her work and the degree to which she sacrificed herself, or the great amount of good that resulted from her labours, whose sole reward was in the deep and heartfelt gratitude of many of these for whom she did so much.

"She found us a rough set of men," wrote one who remembered those days of nearly half a century ago, "but she gave us one of her own parlours to meet in, she found us books and papers, on Saturday nights she provided coffee that she might keep us from the public house, and what I am to-day I owe to Mrs Spencer."

"Her work in the causes of Religion and Temperance among us boys in the early sixties," writes another, "made many of us life-abstainers and members of Christian churches."

Two drunken men once found their way into one of her meetings, and would have been ejected by the indignant audience, had she not begged that they might be allowed to remain ; and the men were so touched by her kindness and by her address that they signed the Pledge and kept it, and both became good citizens.

When, through failing health, she was unable to do so much for the causes she held so dear, there was still the heart of sympathy, still the practical help that was always ready, as far as strength would allow. Up to the last no one could call upon her without being struck by the depth and originality of her character, or could come away without having some new and striking and often beautiful thought to ponder over. Her life's record is a simple story of good work well done, by a humble instrument, under difficult circumstances, and to a great extent single-handed and with comparatively little assistance. She herself regarded her labours with genuine humility. " Who am I," she once wrote to Mary Howitt, " that I should take upon myself this work ? So strongly have I felt my nothingness that I have almost been inclined to turn back. But whenever I have resolutely performed what it seemed my duty to do, I have always found myself abundantly blessed. And when I said, ' Well, be it so : Thou all and I nothing. Only

let Christ be glorified, that is all I want.' immediately the burden left me."

Peter Spencer, "a good, dear, worthy, capable old man," as someone called him, died in 1907. And five years later, on the sixth of February, 1912, at the ripe age of 92, Annie Spencer followed him. Her great anxiety was not to give trouble, or to disturb those about her. Gladly and joyously she hailed the Master's call. Her last words were "Lord take me!" and then, with a little farewell wave of her hand, she fell asleep.

EDWARD SQUIRE 6 mos. 3 8mo. 1911
Long Sutton. Son of Frederick and Matilda
 Squire. (latter deceased).

JOHN STALLEBRASS 72 30 12mo. 1911
Lincoln.

ALLAN COATS STEEL 32 27 10mo. 1911
Dundee. Son of James C. and Margaret M. A.
 Steel.

THOMAS STEELE 2 28 12mo. 1911
Near Ferryhill. Son of Joseph and Isabella
 Steele.

ALBERT STEPHENS 77 5 4mo. 1912
Dublin.

ELEANOR STURGE	63	28	3mo.	1912
<i>Charlbury.</i>				
ISABELLA SUTTON	73	4	12mo.	1911
<i>Great Orton, near Carlisle.</i> Widow of Clement S. Sutton.				
JAMES SWINDLEHURST	72	20	2mo.	1912
<i>Nottingham.</i>				
HILDA TANGYE	32	4	10mo.	1911
<i>Knowle.</i>				
REBECCA TAYLOR	82	9	12mo.	1911
<i>Barnsley.</i> Widow of Joseph Taylor. Elder.				
ANNIE ELIZABETH TEDMAN				
	26	17	4mo.	1912
<i>Grays.</i> At London Temperance Hospital.				
ELIZABETH TELFORD	60	29	10mo.	1911
<i>Middlesbrough.</i> Wife of John Telford.				
CATHERINE THOMPSON	71	9	2mo.	1912
<i>Barnard Castle.</i> Widow of Aaron Thompson.				
MARY ELIZABETH THORP	78	4	1mo.	1912
<i>Barnsley.</i> Elder.				
EMILY THORP	81	24	1mo.	1912
<i>Derby.</i> Widow of Samuel Thorp.				
SARAH TOLLERTON	86	9	1mo.	1912
<i>Coolcush, Co. Tyrone.</i> Widow of Hill Tollerton.				

MARTHA ANN TREADWELL 74 20 2mo. 1912
Winchmore Hill. Minister.

Martha Ann Treadwell, daughter of William and Martha Treadwell, was born at Southwark in 1837. After some residence in the compass of Wandsworth Meeting, she went with her parents to live at Stoke Newington. In 1873, she was recorded a minister. Her subsequent settlement at Winchmore Hill in 1890, was very opportune, for, by removals and death, the once frequent ministry of Women Friends had been greatly reduced—thus causing the new minister to receive a warm welcome.

Her services were not confined to vocal ministry, in Meetings, for she laboured in many quiet, unostentatious ways for the good of those about her, especially in visitation and in connection with the Bible Class at New Southgate, which she attended from 1893 to within a fortnight of her death. She gave of her very best, and her calm, cheerful countenance conveyed the impression that she lived in close touch with the Master she loved and served. From this contact she seemed to draw a healing power which has been felt in many lives.

(*Memorial issued by Tottenham Monthly Meeting*).

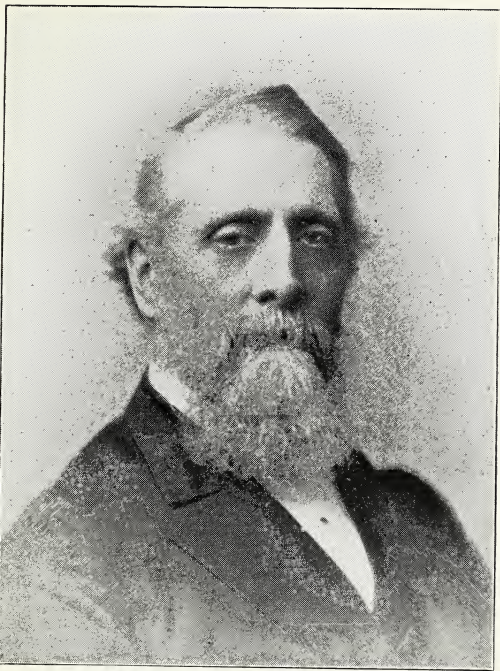
MARY TURNER 67 17 8mo. 1912
Lockwood, Huddersfield. Wife of Joseph
Turner.

WILLIAM EDWARD TURNER 75 10 10mo. 1911
West Kirby. Minister.

Not only was William Edward Turner for more than fifty years a well-known figure in the Quarterly Meeting of Lancashire and Cheshire, but he was a great and vitalising force in the Society, one of our ablest ministers and most strenuous workers, one whose teaching, written and unwritten, was a source of untold comfort to very many, exercising upon them a remarkably awakening and inspiring influence, leading them to clearer vision and more real life.

“The burden of his Ministry for very many years,” to quote from the Testimony of his own Quarterly Meeting, “was the loving Fatherhood of God made manifest in Jesus Christ, and revealed to us by Him.

“For fifty-five years he laboured among us as a minister. And who can adequately estimate the effect of such a lengthened service, sustained as it was with undiminished enthusiasm through both good and evil report, with an ever deepening flow of love towards his fellows? Distinct in utterance, clear in enunciation, it was almost impossible not to derive both instruction and inspiration from his many eloquent appeals to the highest and best in his hearers.



WILLIAM EDWARD TURNER

“ Is there not to our younger members a special encouragement in the experience of our late dear Friend : the early call, the quick and loyal response, the life-long service among his fellow men, owned and blessed of God ? ”

William Edward Turner was born on the 26th of January, 1836. His parents, originally Wesleyans, were convinced Friends. His father, while working as a cabinet-maker with the Smees, of London, came under the influence of Joseph John Gurney, Peter Bedford and the Foster family, and after attending Manchester Meeting for a time, he joined the Society of Friends. He was a man of sterling character and generous impulses, and his wife's training of their boy was of the happiest. She was, however, very delicate, and she died at an early age, while her son was at school at Ackworth. He was only ten when she was taken from him, but her tender affection for him, and her loving instruction, had made an impression upon him which bore fruit in after years. The Ackworth of those days was not altogether in a healthy condition. Several of William Edward Turner's school-fellows ran away, only, however, to be overtaken and ignominiously brought back, and to undergo the inevitable chastisement. He himself remembered how, having been caught red-handed in a pillow-fight, he had not only been severely

reprimanded, but threatened, should the offence be repeated, with solitary confinement in what was known to the scholars as "A Light and Airy." This place of repentance was a not very spacious apartment, measuring, indeed, only some six feet by four, with a stool and a table, and a tiny little iron-barred window, through which could be seen the sky alone. The first year of William Edward Turner's school life was a very unhappy one. But on the arrival of Thomas Pumphrey, the old order changed, and the scholars soon settled happily down under the wise and kindly rule of their revered and beloved new superintendent. Leaving Ackworth at the age of fifteen, he was welcomed home by his step-mother, who became to him a most sympathetic second parent. After some further study, he entered his father's business, and gained, ere long, a practical knowledge of cabinet-making and upholstery.

His own mother's premature death had given his mind a very serious bent, and he ever kept in view her prayerful desire that his life might be a useful one. The call to service came early, and the response was quick. Before he was out of his teens he felt a desire to speak in public, and readily embraced opportunities of practice in the Meetings of the Friends' Literary Society, which

gave him a readiness of utterance very conspicuous in later years. At the same period he became an earnest and diligent worker in the Liverpool Sunday School, numbering then about five hundred scholars.

The age of twenty may be said to have brought him to maturity. His father early encouraged his travelling on the continent, and in 1855, he was in Switzerland. While climbing from the Realp to the Furka Hospice, apparently by the old path up the bed of the Garschenthal, becoming exhausted by battling with the snow and fog which surrounded him, he found himself unable to mount the last two hundred feet of the ascent. His cries for help were heard at the Hospice. He was rescued from what he believed to be danger of imminent death, and the result was a renewed consecration of his life to the service of his Master. That same year a Friend named Sophia Alexander, in the course of a family visit, told him that she believed that he was about to be called to the work of the ministry, and earnestly encouraged him to be faithful therein.

These two events, which made a deep impression upon him, were followed the next year by the sudden death of his sister Christiana, at whose funeral he first opened his lips in the ministry, with the words, "Be ye also ready,

for in such an hour as ye think not the Son of Man cometh."

It was not long before his gifts were acknowledged. He was only twenty-three when he was thankfully recorded a minister by Liverpool Meeting. Within the next few years he visited all the Meetings of Lancashire and Cheshire Quarterly Meeting, and had attended Dublin Yearly Meeting with a certificate. Joshua Trefry, of Cornwall, was a good deal at Liverpool at that time, and he "soon became," to quote William Edward Turner's words, "the helpful, nurturing father to me in the first two years of my ministry. He took me with him to several of our Meetings, and often helped me by wise and practical counsel, as well as by sympathy." Except during two years spent, later on, in Switzerland and Italy, and during the last year of failing mental power, his constant activity in the ministry never flagged. It is the opinion of one who knew him well that he must have preached at least 7,000 times. His ministerial journeys began almost immediately after he was recorded, and included visits to Scotland and the Orkney Islands in company with James Backhouse of York and William Miller of Edinburgh. At the early age of twenty-three he received a minute for visiting families in Birkenhead. This is a kind of service which, in our days, is felt to be so

personal and delicate that even the most experienced shrink from it, and William Edward Turner himself was not in the habit of doing it in later years. He alludes to it as "a severe trial of faith in one so young."

In 1858, he married an old Ackworth scholar, Eliza Tatham, of Leeds. Her grandmother, Mary Wright, then aged 103, not only signed the marriage-certificate, but preached at the meeting. In her youth she had known someone who was born before the death of George Fox, so that her life seems to link up the whole period of Quaker history. Only three years of happy union was permitted. In 1861, William Edward Turner's beloved wife was suddenly taken from him. His health suffered so severely under the overwhelming blow that it was found necessary for him to leave for a time his ordinary surroundings, and, by trying to help others, to be the better able to bear his own great sorrow. He therefore undertook a religious visit to France and Germany, where he became intimate with Christine Alsop, with whom, as they travelled together in the ministry for many weeks, he enjoyed very helpful communion. A few years later he married Anne Bryan, who was for thirty-seven years his loving and sympathetic companion, and by whom he had five children.

During the seventies, William Henry Turner passed through a severe religious crisis, resulting in a very pronounced change of view. He came to feel that the form of Truth which he had held so long was out of harmony with a true conception of the Fatherhood of God ; and after studying some of the more enlightened and advanced literature of the time, he found it his duty to lay aside much of the language of former years. His decision and his consequent altered attitude, culminating in the publication of the little book called "A Reasonable Faith," written by himself and two other Friends, brought him into serious conflict with many Friends who were distressed and pained by what, in their eyes, was his unorthodox teaching. This was indeed a sore trial to his gentle and sensitive spirit ; a spirit which, little fitted as it was to bear the blows of controversy, was wont to expand like a flower in the atmosphere of friendship. But he turned, then as always, to the Divine Guidance. He speaks of "His tenderness and love, and all the wonderful help my Lord and Master gave me, as he read in my inmost soul the yearning of my heart's love to serve him devotedly."

Feeling at length the strain of commercial life, combined with that of his ceaseless activity in the work of the ministry, William Edward Turner, although at the time not past middle

age, handed over his business to his sons, and, with his wife and daughters, took a long holiday in Switzerland and Italy. On his return to England he was urged to undertake, with the assistance of William Pollard and Francis Frith, the editorship of *The British Friend*, a position which enabled him freely to spread the Light which he held so dear, and in which he was encouraged by Whittier, whose spirit was altogether in harmony with his own, and who wrote :

“ I believe that in thy hands the paper will continue to maintain the principles and testimonies of the Society of Friends, especially the Doctrine of the Divine Immanence, and the Inward Word and Teacher.”

The years which followed were much occupied with literary work and with ministerial visits to various Monthly and Quarterly Meetings.

Towards the close of 1901, William Edward Turner lost his second wife, after great suffering, which his sensitive spirit found it hard to witness. This severe blow, the loss of his son William, the failure of his sight, and financial difficulties over which he had no control, were the heavy portion of his declining years. But, although for him the sunset was clouded and his sky darkened, although his mental powers were weakened and his spirit

much bowed down, he never lost his hold on God's love, or failed to acknowledge the gracious way in which he had been guided. Patiently and lovingly he accepted the many mercies still surrounding him, until, like a tired child, he fell asleep, to wake in the Homeland of the soul.

ALFRED LIONEL TURTLE 3 14 11mo. 1911
Belfast. Son of William H. and Caroline L.
 Turtle.

WILLIAM ALFRED TWINEM 47 9 4mo. 1912
Dublin.

GEORGE TWINEM 44 13 4mo. 1912
Dublin.

DAVID UPRICHARD 52 26 12mo. 1911
Gilford.

LOUISA WADDINGTON 75 20 12mo. 1911
Bolton. Widow of David Waddington.

THOMAS WAINWRIGHT 62 28 1mo. 1912
Sheffield.

RACHEL WALKER 81 15 6mo. 1911
York.

SARAH WALKER 65 23 2mo. 1912
Ullock, near Cockermouth. Wife of John Harris
 W. Walker.

SUSANNA WALKER	79	1	2mo.	1912
<i>Clapton.</i> Widow of John Walker.				
CHARLOTTE WALLIS	82	12	1mo.	1912
<i>Basingstoke.</i> Widow of Arthur Wallis.				
LYDIA WALLS	57	21	2mo.	1912
<i>Liverpool.</i> Wife of Thomas Walls.				
SARAH JANE WALPOLE	79	13	5mo.	1912
<i>Monadrehid, Borris-in-Ossory.</i> Wife of Thomas Walpole.				
SEPTIMUS WARNER	90	4	11mo.	1911
<i>Hoddesdon.</i>				
GULIELMA WATKINS	65	31	7mo.	1912
<i>Crich, Derbyshire.</i>				
RALPH WATSON	78	28	4mo.	1912
<i>Heaton, Newcastle-on-Tyne.</i>				
MARY ANN WATTS	64	26	6mo.	1912
<i>Reading.</i> Wife of Stephen Watts.				
MARY WELBY	71	27	7mo.	1912
<i>Barry.</i> Member of <i>Swindon.</i> Wife of William Welby.				
ALFRED WELLS	71	21	5mo.	1912
<i>Isham.</i>				
ERNEST WELLS	32	9	3mo.	1912
<i>Golder's Green.</i> Buried at <i>Northampton.</i>				

HENRY DUCKETT WHITE	13	5	3mo.	1912	<i>Waterford.</i> Son of Ernest A. and Sarah H. White.
ELIZABETH WHITEHEAD	76	18	5mo.	1912	<i>Gloucester.</i>
ELIZABETH WILSON WICKS	58	7	4mo.	1912	<i>Middleton, Norfolk.</i> Wife of John Wicks.
MARY ANN WILKIE	84	29	4mo.	1912	<i>Peterborough.</i> Wife of William Wilkie.
HENRY CARLESS WILLEY	70	30	7mo.	1912	<i>Tottenham.</i>
BENJAMIN JOSHUA WILLIAMS	—	5	6mo.	1911	<i>Edenderry.</i> Died in <i>Australia.</i>
LEWIS HENRY WILLIAMS	39	7	12mo.	1911	<i>Edenderry.</i> Son of Benjamin J. and Eleanor Williams.
MARY ANNA WILLIAMS	77	1	5mc.	1912	<i>Winchmore Hill.</i>

Mary Anna Williams was the second daughter of the late Caleb Williams, M.D., of York. She was born in 1834, and died May 1st, 1912.

Since 1905, she lived at Winchmore Hill with her sister, Mrs Saleeby. Perhaps the best memorial picture of her, and the truest estimate of her character, may be found from the following



MARY ANNA WILLIAMS

extracts from letters written by those who knew her at different periods of her life.

A school-fellow at Castlegate writes :—

“ As a child she was my ideal of beauty outwardly, and, for long years, her humble, unselfish life has excited my loving admiration. It is sweet to think of her in the heavenly home.”

Another says :—

“ Hers was a pure, sweet spirit of rare quality ; and, if her conscience seemed sometimes too sensitive, yet it was a beautiful failing ; and it revealed the earnestness of her spiritual life. I shall always cherish the memory of her fragrant unselfish life,, and derive inspiration from it as long as my own life lasts.”

One who knew her intimately of late years writes :—

“ She was so bright and loving, and always took such a lively interest in the concerns of her friends. Everyone speaks of her so lovingly ; and her memory will be an inspiration to us all to persevere in trying to follow her example of going about helping others, and fulfilling such a ministry of love and kindness.”

As another says of her :—

“ Hers was such a sweet, holy, Christian spirit as, I think, we rarely meet with.”

A Minister of Coldingham, a little north of Berwick, where M. A. Williams and her sister often spent their holiday, says of her :—

“ Regarding her, you can have no regrets. It would not be becoming in me to say, with regard to her, what an unseen yet real influence a quiet, yet unostentatious life like hers, means to the world. But I may be permitted to say that I have felt the better for knowing her, and seeing her self-forgetfulness, her thoughtfulness for others, her unobtrusive piety, her gentleness. It was always a help to me to have her worshipping with us in our little Church here. It helped me to realize better the Communion of the Saints.”

A nephew, Dr C. W. Saleeby, says of her :—

“ She exquisitely illustrated St. Paul’s description of Love (1 Cor. xiii.). In the obvious externals of kindness she was faithful and assiduous, collecting for and subscribing to many Missions and good works. More than this, she was ever doing little kindnesses which one is apt to leave undone or despise.

‘ For naught that set one heart at ease,
In giving happiness and peace
Was low esteeméd in her eyes ! ’

She would, if necessary, have given her body to be burned, as well as all her goods to feed the poor. She showed, what St. Paul taught, that Love is a state of the soul. It was, and is, the constant state of hers.”

ROBERT WILLIAMS	73	30	4mo.	1912
<i>Withington.</i>				
SARAH WILLIAMSON	71	29	9mo.	1912
<i>Wigton.</i> Wife of Jonathan Williamson.				
EMILY WILMOTT	53	7	11mo.	1911
<i>Much Marcle, near Ross.</i>				
HERBERT WILSON	47	29	6mo.	1912
<i>Hertford.</i> Died at <i>Wribbenhall.</i>				
SARAH WILSON	73	14	4mo.	1912
<i>Banbury.</i> Widow of Reuben Wilson.				
JOSEPH WOOD	73	15	3mo.	1912
<i>Boroughbridge.</i>				
ANNIE WOODEND	77	22	8mo.	1912
<i>Brighouse.</i> Widow of Robert Woodend.				
LUCY ANNE WOODHEAD	67	18	9mo.	1912
<i>Colwyn Bay.</i>				
JAMES WOODROFFE	43	4	9mo.	1911
<i>Hartshill.</i>				
ALFRED WOODS	64	12	9mo.	1912
<i>Kingston.</i>				
WILHEMINA REBEKAH WOODS				
	30	22	1mo.	1912
<i>Colonsay, Saskatchewan.</i> Wife of Charles Frederic Woods.				

WALKER WOODWARD	82	22	2mo.	1912
<i>York.</i>				
JOHN WRIGHT	75	19	1mo.	1912
<i>Bradford.</i>				
MARY JANE WRIGHT	47	1	11mo.	1911
<i>Forest Gate.</i> Wife of Henry Wright				
MARY YOUNG	60	31	1mo.	1912
<i>Androssan.</i> Widow of William Young.				

FRIENDS' PROVIDENT INSTITUTION

[See next 2 pages.]

Friends' Provident Institution

Since its establishment in 1832
the Institution has

Received in Premiums	...	£6,876,080
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Paid in Claims	£6,477,850
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Bonuses have been declared of the Cash Value of over	}	£2,500,000
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Funds in hand amount to ...	£3,400,000
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A well-known financial Paper, "The Statist,"
has said:—

"To those eligible for membership, the
"Friends' Provident Institution possesses
"indubitable attractions. Those who
"have a Quaker qualification need not
"look for insurance very far away from
"home."

ESTABLISHED BY FRIENDS
MANAGED BY FRIENDS
THE OFFICE FOR FRIENDS

Head Office : BRADFORD, YORKS.

London Office : 17 GRACECHURCH STREET, E.C.

Birmingham Office : 44 WATERLOO STREET.

